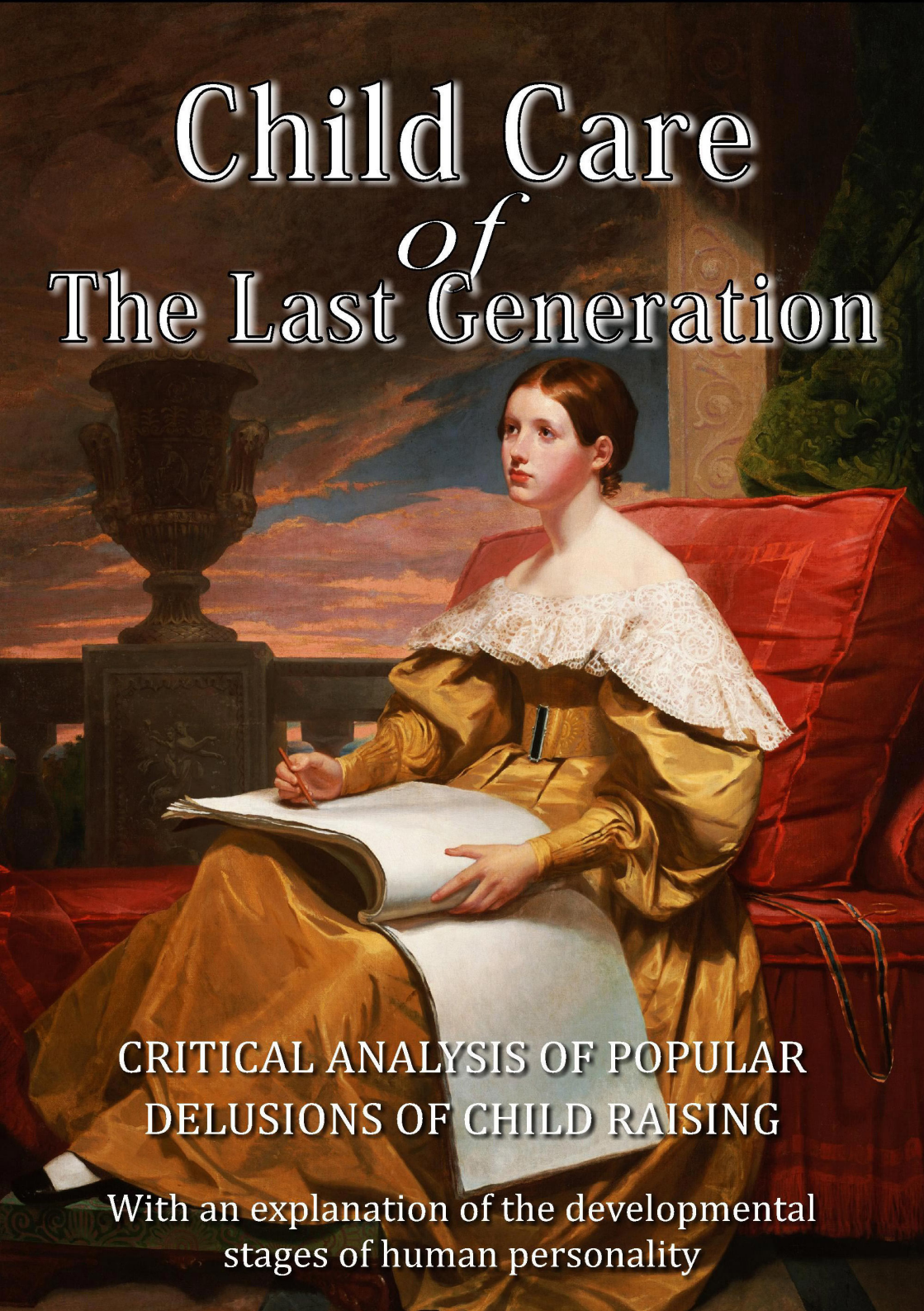
Child Care of The Last Generation



CRITICAL ANALYSIS OF POPULAR DELUSIONS OF CHILD RAISING

With an explanation of the developmental stages of human personality

Child Care of the Last Generation

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Author: Milos Bogdanovic, mishabogdanovic@gmail.com
+381 (0)64 15 15 092

Reviewer: Dr. Leon Lukman

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Milos Bogdanovic

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TEMPTATIONS OF CONTEMPORARY PARENTING

Father and son are in the supermarket. Together, they put the food into the basket. When son put into the basket some desired sweets, his father gently pulled them out and returned them back to the shelves. But the son takes the sweets again and puts them in the basket. The father returns them back. The son begins to scream and shout, "I want my sweets!" His father shakes his head, while his child screams out of his strength, repeating the request for sweets. Then the child runs through the market, knocks the food down from the shelves and throws himself on the floor furiously flailing arms and legs. Father is helpless. Corporal punishment is forbidden by criminal law because it is considered as a child abuse.

This kind of scene with children is becoming more and more common in the Western countries. As physical punishment is forbidden, parents often decide to calm their children with pills, even though they produce harmful side effects when they are taken by persons in development. Perhaps beatings and pills would not be necessary if the child was disciplined on time. But parents realize mostly too late that their failures in early rearing are not insignificant. Then the threat of criminal prosecution remains the only means of restraining people who have never matured as persons and taken on themselves responsibility for their actions.

The greatest tragedy of the time in which we live is revealed in the fact that this event from the supermarket is actually the content of one Italian advertisement for condoms. Immediately after the scene of a child throwing himself furiously down on the floor, the advertisement ends with information about the offered condoms as an obvious preventive solution to the problem with children. Modern spouses, more than ever before, decide to preventively use the condoms or abortion in order to relieve themselves of responsibility that they are not sure they can take and properly fulfill it. Potential parents are afraid of not being able to pay enough attention and provide suitable conditions in order to successfully enable their children for life. They fear that they won't be able to raise them as independent personalities, capable of resisting the temptation of the street and the internet, drug addiction and violence. The experience with

spoiled and unbridled children, whose parents did not apply the aforementioned prevention, discourages them even more in bringing the decision to become parents themselves. We are the witnesses of perhaps the greatest moral and spiritual decadence recorded in the history of the human race, and we must vigorously oppose its influence, if by our example we do not want to become accomplices in its evil. It is therefore quite obvious that the observation on the subject of child-raising should first begin with the topic of adult education.

Hardly can people achieve more in raising children than they have achieved with themselves. If we plan to become parents and do not overcome our own life temptations, a big question is whether we will help our children in proper formation of their character, because, as we shall see, proper upbringing of the child implies constant help to the child in overcoming of his life temptations which he daily has on his level.

That the parent can greatly contribute to the correct development of the child's personality and his character, we will understand by analyzing the meaning of the parental responsibility in the child's upbringing. And that this our observation is not some kind of utopia, we will be convinced by the analysis of historical reports about the fruits of proper upbringing of children at the time of the highest civilizational prosperity of the human race. By modern scientific researches we will confirm the correctness of the principle of rearing of children from the time of the greatest enlightenment of the human race, from the epoch of Reformation (16th - 19th centuries). As we will show through historical examples of entire generations, children can really be raised to be independent and responsible personalities in their relation to themselves, in relation to their neighbours and to humankind.

THE PURPOSE OF CHILD RAISING

The meaning of everything that exists under the sun is to serve another, to love. This meaning is embedded in all living and inanimate nature. Therefore, the only proper meaning of our lives is to serve one another, prompted by unselfish love. The purpose of all our abilities is expression of love to ourselves, to others and to mankind. However, we rise above all other substance and other creatures by the freedom of our personality to choose, in accordance with

our own will, the meaning of our own life - whether we really want, by our abilities, to live for other people or to abuse our abilities for our inner satisfaction. We can not truly appreciate anyone because he is by nature a capable man, but we can appreciate or blame him on the basis of which function he attached to his abilities. And we are in such probation, either we want to be in it or not, more or less, every day of our own life. If we want to fulfill the true meaning of our existence, then we alone need to resist the temptation of abuse of our abilities, in order to devote them to the sublime sense of life for others. We have to wrestle with our natural inclination which leads us to deprive our abilities of a higher meaning and abuse them for our own satisfaction. Abuse of sensual experiences for the sake of satisfaction makes us carnal, ready to endanger real existential needs for the enjoyment of food, tobacco and sex. Abuse of mental perceptions of one's own worth and greatness makes us proud, and insulted pride makes us offensive and aggressive, ready to sacrifice our life for revenge. Abuse of emotional experiences leads us to endanger mental health and to become dependent on opiates (alcohol, drugs, etc.) or to abuse other sources of pleasant feelings (friendship, music, etc.), however, their thwarting leads us to depression. A mature personality is that person who took her abilities into "her own hands" and subordinated them to the answer to the real needs of life, while the immature personality is that person who by seeking satisfaction in her abilities turned them into destructive motives that overmastered her own will and her personality. If these temptations we are not willing to overcome in ourselves, how will we be willing and able to help the children to overcome them? If we do not want to take this responsibility on ourselves, then there is really a basis to bring into deep question our purpose of parenting. But if we want to be victorious over life, we will bring happiness and blessing to many.

STAGES OF PERSONALITY DEVELOPMENT

In the period of man's early psychophysical development, parents compensate those responsibilities that the child alone is not able to take on himself at his level of development, so development is reflected in his gradual independence from parents and taking the life's responsibility on himself.

Developmental stages of personality	Love for oneself			Love for one's neighbor				Love for mankind
	FAITH	GOODNESS	KNOWLEDGE	TEMPERANCE	PATIENCE	GODLINESS	BROTHERLY KINDNESS	LOVE
	Nursling Up to age of 1.5	Early childhood Ages 1.5 to 7-8	Late childhood Age 7-8 to 13-14		Adolescence Age 13 to 18		Adult age Age 19 to 65 (to old age)	
	Trust	Autonomy	Initiative	Diligence		Identity	Intimacy	Reproductivity
Natural development of abilities	Dependence	Indepen-dence	Imagination	Reason	Sexual abilities	Ability of independent existence	Ability of choice of sense of life	Abilities for matrimonial responsibilities	Abilities for social responsibilities
Mature function of abilities	Reliance	Will	Creativity	Understanding of real needs of life	Victory over carnality, sexual maturity	Victory over arrogance, social maturity	The decision for truth, goodness and justice	Living for neighbors (Victory over egoism)	Living for mankind (Victory over familiarism)
Immature function of abilities (Fruit of fixation)	Egocentric dependence on others (egoism) or mistrust	Independence which is an end in itself (arrogance), an absence of power of self-control	Running from the problems in one's world of imagination, lamentation and frivolity (joking)	Losing of common sense, authoritarian personality	Sexual immaturity and need for sensual pleasures	Offensiveness, rebelliousness and violence	Powerlessness of decision-making or radicalism	Marital immaturity and dependence	Indifference toward the well-being of mankind

At the earliest stage, a child is totally dependent on the mother, because he is unable to take care alone for his most basic physiological needs. At this stage of development, on the basis of the care of a mother who responds to his needs for love and guardianship, the child develops a conception of love that gives him security, and that makes his mother worthy of trust and confidence. Then, in the period around the second year, the child becomes independent with his personality by developing the will to be able to care for his most basic needs alone.

Then, still in the preschool age, occurs a stage of development of gender abilities when male children play fighting games and female with dolls. Developed imagination and play compensate the encounter with real life responsibilities for which a child is still not ready. At that stage of development, the child is still turned to himself, because only if he develops his will in order to take care for himself independently, he will be able to care for the needs of other people later on. During the school age, gender development becomes calmed because the child is intensively developing his intellect in order to be able to recognize the real needs of life. And then, in order to be able to respond to these needs of life, in puberty, he intensively develops his own talents (specific to their own sex and actual needs of life). Adolescent then forms his identity and becomes independent of his parents, so when adolescence is completed, he will be able to make the most important decisions of his life.

His sociality he initially manifests towards people who are close to him, to friends, and through marital relationship, so that later in his psycho-physical development he becomes capable of providing a response to the needs of the wider community.

A parent is wrong if he seeks from a child to fulfill those responsibilities which are not adequate to his developmental stage, or if he neglects to leave to him those responsibilities which are adequate to the current stage of his development. Therefore, we will examine the basic stages of child development and point out the responsibilities of parents in rearing of the child.

The abilities that naturally develop from our earliest childhood also naturally represent to us a temptation to “parasitize” on them, seeking in them our inner satisfaction. Such “parasitization” is called

in psychology binding or "fixation". It leads to the lagging behind in the development of our personality.

> "The child's psychic development progresses gradually through individual periods. In each new, advanced and conditionally speaking, more mature period, they lag behind and consolidate (fixate), to a lesser or greater extent, the backlogs, strong points, of the previous period. How much development will be retained and consolidated on a single plane depends on the biological characteristics and the child's experience with the environment. Under the pressure of bad experiences and strong emotions, the child experiences intense fear and anxiety and "hesitates" to expose himself to new, painful and disturbing experiences. It feels much safer in an already occupied position. It seems like he does not want to "go any further", to "grow" and "develop", because these new experiences in relationships could be unbearably painful. This is where the real attachments and consolidation of instinctive energy begin at certain stages of development." (Nevenka Tadic, Psychiatry of Childhood and Youth, p. 69)

Strengthening (fixation) is much stronger if the child was more thwarted in his own aspirations and needs, but also in the case of their excessive gratification:

> "Excessive gratification and excessive frustration make the strengthening easier because a child, due to excessive indulgence, is not prepared to endure even relatively mild frustrations." (Ibid, p. 70)
>
> "Psychopathology or mental health problems may also be caused by a fixation to any of these stages of development. Fixation may develop as a result of excessive frustration or excessive gratification." (Poul Rohleder, Critical Issues in Clinical and Health Psychology, p. 24)

Unlike binding (fixation), which is a "natural" process, the process of growing up of a personality is a willing process and requires a decisive role of reason, conscience and will. When reason exposes certain motives and intentions as bad, conscience declares them bad and demands of a man to resist these bad motives and to yield to good ones. In order for a child to develop these abilities and to become a man, he has to build a common sense capable of distinguishing good from evil. He must also develop a conscience that will condemn him

when he is tempted to make a bad choice. And he must also develop the willpower to resist temptations of life. At one point, all abilities from different stages of development will be put together and child will become a man responsible for his own actions.

As these abilities develop while the child is in the hands of his parents, the responsibility of parents to help the child to develop these skills and become a man is indeed a great one. If parent does not help the child in the development of common sense, the child will not distinguish good from evil when tempted. If parent does not help the child to become conscientious, he will not care when the reason call him to resist temptation. If he does not help the child to develop the power of the will, he will not have the strength to resist the temptation. All these abilities do not appear at the same time in the development of the child, but gradually. Therefore, temptations of a child are different in the different stages of his personality, so the work of rearing that the parent should perform differs as well. A parent has the responsibility to help the child not to abuse the ability which is typical for the current stage of development, otherwise the result will be the child's attachment to that stage and lagging in the development of his personality.

THE IMPORTANCE OF INDIVIDUAL DIFFERENCES

Each parent could notice that children can differ among themselves by their natural inclinations and temptations, and that therefore the upbringing had to be adapted to each child individually. The origin of the differences between people is in the adaptation of different anthropological types to different climatic conditions and different place under the sun through the formation of different adaptive abilities. When human races were subsequently mixed, we got people of different talents who, through their different abilities, could contribute greatly to the good of the community, but also a curse if, due to the unenlightenment of society, those abilities are perverted into different character defects.

Anthropological differences result in different emphases of development in the developmental stages of the human personality and therefore in the case of fixation - in different character weaknesses. One anthropological type will have a more developed stage of depen-

dence on parents and thus the temptation of egocentrism and later dependence on society, the second - stage of autonomy and therefore the temptation of arrogance and later propensity for conflicts, the third - expressed substage of neatness and therefore formalism, the fourth - imagination and therefore flight into his own fantasy world, the fifth - pronounced gender attributes and therefore the pronounced temptations of adolescence (social relationship only towards those who are close to him, carnality, suspiciousness and rebelliousness), the sixth - high dopamine and therefore the expressed leisureliness and tendency to parade and charm, the seventh - high testosterone and therefore aggressiveness, the eighth - high level of female hormones and therefore emotional vulnerability, the ninth - expressed leadership skills and therefore the temptation of desire for power and influence, etc.

That is why every individual requires getting to know her and understanding her, lest her temptation would not be cherished but conquered. Children who are prone to dependence should be taught independence, while children who are independent should be taught teamwork. Children who are prone to have pride should be unlearned from vain slavery to the opinion of the majority, and children prone to arrogance - to look up to better than themselves and to meekly endure injustice and humiliation. Children who are self-oriented and self-centered should be directed to recognize the needs of others and live self-sacrificially for others. Only in this way our medicine will not be poison.

One should not think that individuals are limited by their natural abilities and inclinations. In the case of proper upbringing and maturation of their personalities, there is a hormonal flexibility that will empower the human organism by those abilities that are the answer to its real needs of life, even if the organism itself is not naturally directed to them. The male rat is naturally uninterested in his cubs, but if he notices that the cub is without his mother, he activates a strong custody instinct, inherent to the female sex, with the leap of all those hormones that will make him fitted for that new responsibility. And then he assumes the responsibility of custody over them instead of their mother.

Mental conception about the need of life, and feelings that are adequate to reality are the important factor in activation of those psychophysical abilities which are adequate to the real needs of life. This is very important to explain to those who think that they are genetically determined and "cannot be what they are not." Namely, according to the different needs of life which a person encounters and which causes her to have adequate mental conceptions and feelings, various hormones are activated which initiate the abilities adequate to respond to the needs of life. However, this hormonal flexibility only works for truly mature personalities whose behavior is indeed a response to the real needs of life and not to the needs of Ego for satisfaction. In immature personalities, mental conceptions and feelings are directed not to the real needs of life but to the irrational whims of the great Ego, which in them produce hormonal disbalance and endanger their psychophysical health.

STAGE OF DEPENDENCE AND DEVELOPMENT OF CONFIDENCE

In the earliest development, a child is completely dependent on the mother. Healthy development of his personality at this stage depends exclusively on his parents and results in his readiness to lean on them with complete confidence and security. With proper upbringing without excessive frustration (which causes insecurity and distrust) and without excessive gratification (which forms the spoiling of his personality), the child can be largely preserved from fixation at this stage of development. But stopping at that stage of development, when it is normal for a child to be at the center of parent's attention, can form an egocentric need that will burden him for the rest of his life - that he must feel that he is at the center of attention of other people and that everything exists to please him.

It's all the same whether mother neglects the child and by emotional wounding awakens in him an unquenchable need for the evidence of her love, or excessively pets him, thus leading him to inebriate himself with a feeling of being loved. In both cases, the child is led to form an unquenchable need for the feeling of being loved.

One of the greatest modern obstacles to proper raising of children are certainly mothers who are not driven by the true love towards

the child, but by the selfish sentiment. We can not appreciate the fact that mothers feel love for their children when they themselves have not chosen it, because it is simply a product of their genetics. But we can appreciate them on the basis of the function they attach to their feelings. If a mother loves more the feelings which her child causes to her than child's very personality or his real needs, she, by her immature role of her own feelings, forms a selfish attitude towards the child, and not the relationship of true love.

Such a mother can hardly raise a child to be right, because she can not endure the thwarting of her selfishness when raising a child, because this often means that child rebels and cries. To avoid unpleasant feelings, such a mother meets the child's weaknesses, spoils him and makes him become also selfish. Unconquered selfishness, as the time goes by, naturally leads her child to ingratitude and depression, because selfish motives are quenchless. Mothers driven by selfish sentiment can not bear the crying of their child, even when he cries only to force her to meet his utterly unreasonable whims.

For example, a child can by crying urge a mother to hold him constantly in her arms or to give him unhealthy food. A mother with an unconquered selfish sentiment will not "have a heart" to resist such whims, and this will cause primarily the detriment of a child who will not learn to restrain his desires. Often, parents' weakness is seen in yielding to children's whims for sweets, which due to the high concentration of sugar are harmful to the brain and immunity of the child. Mothers are poorly aware that through this weakness, which they mistakenly call the concept of love, they consent to child's manipulation.

> "Many so cocker their children, as they will suffer them to run into any misdemeanour, rather than correct them. They cannot endure to hear their children cry: and therefore their children must be pleased in all their humours and evil desires. These parents bring shame to themselves, and mischief upon their children: for God is oft forced to correct such. Heavy are God's corrections: and oft light on parent and child both: as appeareth by the judgments on Eli and his sons: for such parents make themselves accessory to their children's sins: yea also to the judgments laid upon their children." (William Gouge, Of Domesticall Duties, 1622.)

"Few parents begin early enough to teach their children obedience. The child is usually allowed to get two or three years the start of its parents, who forbear to discipline it, thinking it is too young to learn to obey. But all this time self is growing strong in the little being, and every day makes it a harder task for the parent to gain control of the child." (EGW, Pacific Health Journal, April, 1890.)

"One precious lesson which the mother will need to repeat again and again is that the child is not to rule; he is not the master, but her will and her wishes are to be supreme. Thus she is teaching them self-control. Give them nothing for which they cry, even if your tender heart desires ever so much to do this; for if they gain the victory once by crying they will expect to do it again. The second time the battle will be more vehement." (EGW, Manuscript Releases 4:3, 1900.)

"Among the first tasks of the mother is the restraining of passion in her little ones. Children should not be allowed to manifest anger; they should not be permitted to throw themselves upon the floor, striking and crying because something has been denied them which was not for their best good. I have been distressed as I have seen how many parents indulge their children in the display of angry passions. Mothers seem to look upon these outbursts of anger as something that must be endured, and appear indifferent to the child's behavior. But if an evil is permitted once, it will be repeated, and its repetition will result in habit, and so the child's character will receive an evil mold." "If parents are not careful, they will treat their children in such a way as will lead the children to demand attention and privileges that will call for the parents to deprive themselves in order to indulge their little ones. The children will call upon the parents to do things for them, to gratify their wishes, and the parents will concede to their wishes, regardless of the fact that it is inculcating selfishness in their children. But in doing this work parents are wronging their children, and will find out afterwards how difficult a thing it is to counteract the influence of the education of the first few years in a child's life. Children need to learn early that they cannot be gratified when selfishness prompts their wishes." (EGW, The Signs of the Times, March 16, 1891; August 13, 1896)

Fixation in child's development leaves tragic consequences for the child's personality when he grows up. The child's real need for relying on his parents' help is then transformed into the shifting of his own responsibility to other people to satisfy his needs, while the real need for being loved and parental care is transformed into the quenchless psychological need for a feeling of being loved. Excessive expectations of what other individuals and community should do for this person, leads to a loss of interest in understanding the needs of other people and the will to respond to them.

Thwarting of the need for safety at that stage of development can leave a trace in fear and mistrust in later relationship of that person towards other people. Immaturity and fixation of development of adult personality at the level of a child results in egocentric expectations, which can no longer be satisfied, not only because there is no one else to satisfy them, but because the very egocentric expectations are by its nature unquenchable. It is therefore important to understand the importance of timely upbringing. If children do not overcome their wishes and whims as small, they will also manifest them under other forms when they grow up. The result of the thwarting of the whims that can no longer be satisfied is a constant note of depression and ingratitude.

The ultimate result of lagging at the first stage of development in a social relationship is the ungrateful and depressive person, for whom other people do not exist as personalities with their needs. They exist only as the source of her entertainment, satisfaction of her curiosity and her psychological need to feel at the center of their love, care and attention.

STAGE OF INDEPENDENCE AND DEVELOPMENT OF WILL

A child who responded with a kind smile to the love and attention of strange persons, suddenly rejects them with loathing. While before he could take delight in the attention of other people, just before the second birthday, their signs of kindness he begins to perceive as an attack on his Ego. Perhaps this is an extreme example of the beginning of the second stage of development of child's personality, but it happens that a child, at least temporarily, does not want to admit the dependence on someone else's love and attention, which is

also revealed through his tendency to get angry. Sometimes, very turbulently, the stage of dependence with the motto "Mom, you do everything!" is replaced by the stage of independence with the motto "Mother, leave me, I'll do it myself!"

In the period between the first and the second year of life, the autonomy of personality is formed and the child is now gradually assuming responsibility to do alone what he earlier expected from his parents. Earlier, the child was afraid of the deep male voice of his father, and now, at a new stage in development, the role of his father is gaining in importance, as he needs additional help from some powerful and fearless one who will pour in him a trust and strength for the new life ventures. Parents can produce a deterioration of the child's independence of personality if at that stage they release a child from those responsibilities he should take on himself, such as dressing, hand washing, dining, using the toilet, collecting toys, maintaining order, etc. If a child does not develop the care to look after himself and his own needs, he will be inclined to neglect the needs of others at the time of his later socialization.

Contrary to the temptation of child's refusing to become independent is the temptation of child's independence which became the goal for itself. Such an abuse of independence, which results in blind independence toward authorities, is called arrogance. Therefore, such a child can feel an unpleasant humiliation of a personality when he needs to admit his weaknesses and dependence on others. Although the child should be encouraged to have a power to fulfill his responsibilities, it would be very bad to motivate him to those responsibilities by flattering his independence and notion of his own value, as it would result in child's arrogance and pride. The awareness of his own independence, value and power must not be presented to the child as the driving motive, but only as an indicator that he is able to fulfill his call.

It is not a sin to feel pride because of success, but it is a sin if the child becomes proud, which means that instead of love, the driving motive became the very vain desire for his own value. The driving motive of the child should always be and remain a motive of love. And true love is always the answer to the need of life, not the answer to the need of Ego for inner satisfaction.

Revealed parental love for the child, through a patient and kind relationship, should be an inspiration to the child for obedience, while the awareness of the ability to fulfill his responsibilities should remain at the level of awareness about the possibility, and not obtain the role of initiator.

In order to make progress, a child must constantly have goals and ideals that go beyond his existing experience. But if the child is overcome by arrogance and pride, throughout his life he can withhold contempt for all that is better and more exalted from himself, because he can not face the awareness of his own defects and the need to work on himself. Everything that is better than him a man should naturally take as a role-model, but an arrogant person has a need to devalue and condemn everything that is better than him, lest it endanger his own arrogant Ego.

Also, arrogance destroys a healthy social relationship because it does not allow admitting the need for cooperation with others in achieving the goal. The person wants to do everything herself. Unconquered arrogance also brings a great deal of evil into interpersonal relationships by making people offensive and prone to conflict with others. Children will certainly meet injustice in their relationship with other children, and the responsibility of parents is to teach them to react to injustice with a meek and humble spirit, and to make friends from the enemy. If a child reacts with vengeance, it should be explained to him that he will raise the greatest calamity and source of restlessness in his own heart, which will stay within him even when injustice is eliminated. And if he responds with love and forgiveness, he will have peace that goes beyond all reason. A mature reaction does not imply that a child should not defend himself and others if he is by chance unable to ask help from adults. But if the child has an unconquered arrogance, the desire to defend the humiliated Ego rather than defend himself will lead him to the battle against a manifold stronger opponent at his own damage.

Child's autonomy is most often distorted and manifested through disobedience, and therefore it is cured with requests for obedience. Disobedience should be sanctioned at the root by clear boundaries, otherwise it will remain and over time continue to develop, which will produce an arbitrary and rebellious child. If under the influen-

ce of proper upbringing the child does not develop the willpower to listen to the authority of parents, he will not also have the power of the will to listen to the authority of his own reason when he later acquires it.

At that age, the child develops the ability of logical thinking (formal consistency) and the ability of imagination, but he does not have developed ability of reason to analyze the meaning of situation and to understand the needs of life in order to know how to answer them correctly by himself. Parents still retain on themselves the responsibility of understanding, while the child fulfills the tasks of the parents, without deeper analysis of their meaning. While the parent explains the meaning of his demands as much as a child can understand, a child himself is all the time dependent on the authority of the parent who thinks and decides for himself. This development stage is crucial for the development of a child's will, and not for the development of his reason, which is now only gradually developing, in order to take primacy during the school age.

Some parents excuse their carelessness in upbringing by saying that the child is too little to understand why something is wrong or good. Thus they do not help a child to resist his temptations. That's why today we have many adult people who understand well enough why tobacco consumption is bad, but they do not have the willpower to leave tobacco because their parents did not consider it was necessary for their child to use his will in resisting his temptations.

In the period between the third and the fourth year, in the child is awakened the development of gender (non-genital) abilities that form different interests for different sexes (care in female children, combativeness in male), which also require the development of a will in restraining their immature function. In some children also occurs an infantile sexuality.

We saw kittens how still as cubs lurk each other, leap and fight between themselves as if they were enemies. But all this time they have retracted claws because they just play. So the child exercises and develops his abilities through imagination and play, in order to prepare himself to use them later in life when he grows up.

On the error and failure in the game itself the child reacts with laughter, giving the message "I'm just playing!", while on the error

and failure in his daily responsibilities the child reacts with grief and sorrow, seeking in that way a help of the parents. Then laughter and sorrow are normal mechanisms of disclaimers of responsibility that the child is not yet psychophysically able to take on himself. Only during the period of adolescence, play and dependence on the parents are replaced by the pronounced conscientiousness and responsibility of a person.

However, retention in personality development at this level can result in the unreadiness of an adult man to face his life responsibility and to renounce it in both ways: by awakening self-pity through the attitude: "I am poor, unable to be responsible, therefore I am not guilty of my failure, but others who did not help me!" and by awakening of unseriousness through the attitude "I'm just playing (I'm kidding), I'm not serious!". Some people who beg on the street often make a poor expression of face by which they want to justify themselves that they are not guilty for having to beg.

There is a saying that recognizes unseriousness as a mechanism of the release from personal responsibility: "Who laughs a lot, he is not believed!" Children should be learned to rejoice in goodness and justice, and not in stupidities, which forms the future mechanism of liberation from life responsibility. In the same way self-pitying and unseriousness often become defensive mechanisms by which adults struggle against the voice of their conscience which calls them to take the responsibility of life on themselves and finally grow up. The result of refusing to grow up is constant dependence on parents, and then asking of other people, even of the state, to replace the earlier role of parents, often with the tendency to blame others for one's own problems.

The immaturity of the personality at this stage of development, when a child develops imagination through his playing, disables the child in his later life to take on the responsibility of an adult man, either because he is unimaginative in reaching the idea, or because he flees from his life into the world of ideas. Imagination has a purpose to give people ideas that should facilitate and beautify their own and others' lives, but the abuse of imagination for the sake of satisfaction forms a person who from the responsibility of life flees into his own world of imagination. Therefore, in addition to the regular right to

play, the child should be provided with regular responsibilities that will protect him from the wrong role of imagination, and that is a disciplined fulfillment of those household responsibilities that a child can take on himself at his level of psychophysical development.

It is very important that the child's mind is preserved from the scenes of TV and film that can poison his imagination with bad ideas. The content of stories for children must be noble in order for children to form an idea of a higher sense of existence and living for humanity.

Children's stories at the time of the greatest enlightenment of Western civilization were edifying stories with moral admonitions, based on descriptions of biblical events and sometimes on instructional fables, where the protagonists appear in the form of animals who speak as humans and show good or evil qualities. The children's imagination thus participated in preparing the future fighter to combat life's adversities and temptations.

> "The problems of cruelty, poverty, slavery, and alcohol were shown in children's literature, just as they were revealed in adult literature and life. . . . The children's story "Sold into Slavery" (1878) protested against whiskey and wine because alcoholic spirits were as bad as those materialistic spirits that led to slavery of the spirit." (Ann Trugman, Victorian Ideology and British Children's Literature, 1870-1914, p. 47)

Children's literature in England of that time reveals stories of brave British soldiers who intercept Arab pirates with black slaves and free from the chains of slavery they return them to Africa, of missionaries enlightening the natives with the Gospel and eradicating their cruel customs and inter-tribal conflicts, of doctors curing their sick in medical missions. American literature speaks of the unhappy Native Americans who, in addition to suffering from epidemics, also starve to death because the nutrition by hunting cannot meet their needs. It elevates the noble actions of men to help Indians to resist their traditionally contemptuous attitude towards manual labor and to cultivate agriculture. Novels at that time, with a few exceptions, were not popular. Awareness that a child should prepare to make a beautiful story out of life rather than escape from it into the world of imagination, pushed the novels off the shelves of favorite and desirable literature. In addition to the Bible and other spiritual literature,

adults most often read professional literature that provided practical advice for the various needs of life of that time, also history books and periodicals. But the latter decadence replaced serious reading with entertaining; spiritual literature that promoted work on oneself was replaced with dealing with others' sins through an interest in the yellow press, while an interest in professional literature was replaced by novels by which especially young people ran away from the challenges of life into their own world of imagination.

At the end of the epoch of rationalism and the Enlightenment, inebriating with novels brought the same fruits as the modern inebriating with video games, popular music and the internet.

Let's look at the inserts from the text entitled "Mental Inebriates" published in the literature from 1890:

> "What shall our children read? is a serious question, and demands a serious answer. I am troubled to see, in Christian families, periodicals and newspapers containing continued stories that leave no impress of good upon the mind. I have watched those whose taste for fiction has been thus cultivated. ... The mind is feasted upon sensational stories. They live in an unreal world, and are unfitted for the practical duties of life. I have observed children allowed to come up in this way. Whether at home or abroad, they are either restless or dreamy, and are unable to converse, save upon the most commonplace subjects. ... Religious thought and conversation has become distasteful. The mental food for which he has acquired a relish, is contaminating in its effects, and leads to impure and sensual thoughts. ... They go through life with a diseased imagination, magnifying every little grievance. Things which a sound, sensible mind would not notice, become to them unendurable trials, insurmountable obstacles. To them, life is in constant shadow. Those who have indulged the habit of racing through exciting stories, are crippling their mental strength, and disqualifying themselves for vigorous thought and research. ... When an appetite for exciting, sensational stories is cultivated, the moral taste becomes perverted, and the mind is unsatisfied unless constantly fed upon this trashy, unwholesome food. ... The mind craved stimulation as the drunkard craves intoxicating drink. ... We can find no more fit name for them than "mental inebriates."" (EGW, CE 186-187, 1890)

STAGE OF INTELLECTUAL DEVELOPMENT

In preschool age, the child has developed the ability to know what to do by listening to the rules of behavior, and in the school age he develops the ability to understand the meaning - what is required of him by the needs of life, while during adolescence he will develop the ability of the technique and the way of responding to the needs of life.

Certainly the most important stage in development of the intellect is the stage of its development during the school age when the child develops reason in order to understand the real needs of life, so that he can reasonably respond to them. Freedom of the mind in this way will give a man freedom of the deed.

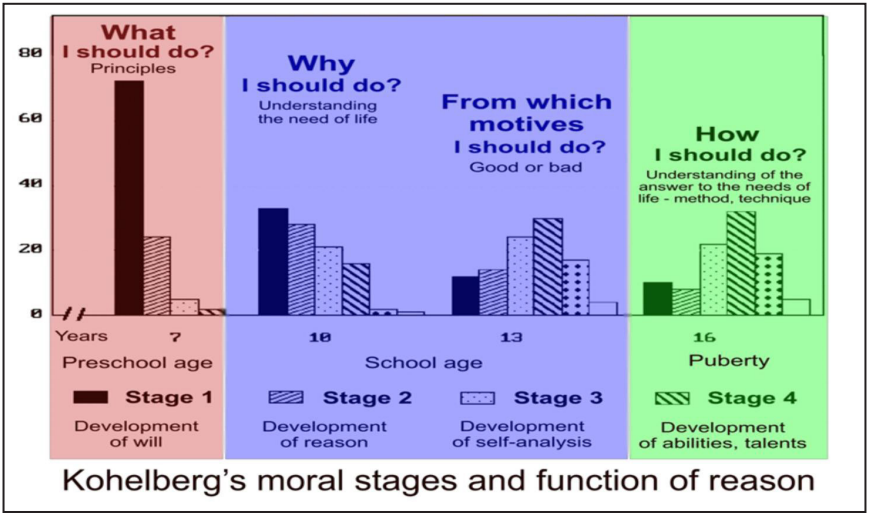
But such cleverness today is rarely appreciated. Parents often make a special effort that their child develop certain talents, but almost no effort to put those talents into proper function. This is why it happens that children who on intelligence tests reveal ingenious results, show a practical inability to cope with life. And their peers are often surprised that someone who shows such dullness in a social relationship can be considered very intelligent.

One can become a genius in the field of mathematics because he has well developed the ability to understand the logical consistency which is developed in a preschool age without being a wise person at all, because he does not have the developed ability of reason to understand what is and what is not the right answer to the real needs of his own personality and to other people's needs. This ability of reason to distinguish, not only logical from illogical, but meaningful from meaningless, is necessary to put a person's talents in function of responding to the real needs of life.

Parents can help the child to analyze alone the meaning of the situation in order to understand what are the real needs of life. However, they can even unhelp him if they lead him to continue with blind keeping of their opinion without analyzing or explaining its meaning. If he does not develop a common sense at the time of school age, the child will not be able to properly take the responsibility of a mature person as an adult, because he will not be able to distinguish between what is meaningful and what is a senseless answer to the needs of life. Instead of listening to the voice of reason, he will have a regressive tendency to rely upon the previous stages of development and

to seek support from the authorities who think instead of himself, or to follow the majority, or to rely on the rules of behavior that he will blindly apply without thinking about the meaning of his actions, or to rely on his feelings and desires.

Retaining and fixation at this stage of development can result in curiosity that is a goal to itself ("philosophizing"), instead of having the purpose of understanding the needs of life in order to respond to them with a purposeful action. General immaturity of personality at any stage of development changes the function of reason, so that reason, rather than preceding a responsible choice between meaningful and meaningless actions, is used subsequently, to justify the wrong choice.



Kohelberg's moral stages and function of reason

During school age, a child develops two abilities of reason that are important for his moral life. The first is to analyze the meaning of his own actions, when he becomes able to distinguish the behavior which really is the answer to the needs of life, from the behavior that responds to the needs of one's own Ego, which then constitutes a sin according to his sound conscience. Another ability is the ability to recognize a quality of internal driving motives, so a person distinguishes the good deed that is done out of true love from a good deed that is done out of bad motives: guilty conscience, selfish sentiment,

pride, etc. This wisdom that is developed during the school age usually starts to disappear with the onset of puberty.

Namely, reason is the need of people who are driven by real love, because their behavior is a response to the needs of life. But when persons are immature, then their goal is not to respond to the needs of life, but to the needs of their Ego for satisfaction, and therefore they are bothered by reason.

Therefore, if a pubescent does not want to overcome his sexual temptations maturely, the acquired wisdom of the school age will start to burden his conscience by demanding the reform of the driving motives and victory over trials of puberty. And he will have the temptation to start to fight against the common sense, either by forming a philosophy that excuses his falls, or by techniques of various opiates.

For the use of tobacco, marijuana, listening to the popular music and playing video games, it is common to cause a leap of hormone dopamine that blocks the prefrontal cortex responsible for conscientious examination and decision-making. Thus, by diversified techniques of inebriating, people come to the state in which they can behave irresponsibly and that conscience and reason do not disturb them.

Children in that age should be encouraged by the freedom provided by reason and education, and convinced by the reasonable arguments, that the highest meaning of a man is to live for other people and for mankind, which is indeed the purpose of developing reason and acquired knowledge during the school age.

Very important for the period of school age is that a child expresses his curiosity through the learning of school materials which meaning he understands. Understanding of the meaning is very important for the later prosperity of the person in any call of life, and also for the building of interpersonal relationships. When a person studies or works because of personal satisfaction, she gets used to the existing level of experience over time, and study and work will bother her over time. The same goes for interpersonal relationships if they are based on the need for romantic feelings to satisfy the great Self.

However, if studying and working are not done as a response to the needs of the Ego for satisfaction, but as a response to the needs of

life, then there is no longer a notion of internal motivational saturation because a person does not ask herself if she likes to do something or not, but analyzes if the need of life is satisfied or not. As through the time we become more acquainted with the needs of studying and working, as well as the needs of the loved ones, they give rise to more and more reasons for expressing love and improving the response to the need. Thus, both the study and the work, as well as the loved one, become more loved over time.

Beginning of puberty stops the physiological development of brain abilities typical for this stage of development, and therefore, later onset of puberty makes the person more reasonable.

> "The more some people are civilized, the longer is their period of childhood." (Dr Ivan Tulicic, Puberty and the Age of Youth, p. 3, 1964)
>
> "Many developmentalists see the social creation of ''a long childhood'' as being a key to humancultural evolution—one of the keys to enhanced civilization." (Lester R. Kurtz, Jennifer Turpin, Encyclopedia of Violence, Peace, and Conflict, Volume 3, 1999)
>
> "It is human to have a long childhood; it is civilized to have an even longer childhood." (Erik H. Erikson, Childhood and society, p. 12)

STAGE OF SEXUAL DEVELOPMENT

During the school age the child developed ability to learn and ability of reason to understand the needs of life. And in order to be able to respond to the needs of life, intense psychophysical development during puberty gives male and female sex pronounced sexual abilities and talents. In addition to the development of sexual abilities, puberty begins with a variety of offered potential abilities (talents). All abilities that are not used during puberty will eventually atrophy. Onset of puberty begins with the extinction of brain cells that are not used. It is therefore very important for the mind of the adolescent to be clean and focused on those activities that will respond to the real needs of his sphere of influence.

As intense psychophysical development requires more extensive nutrition, food becomes very tasty to the pubescent. In order to turn from himself and his sex to the opposite sex, his sexual abilities are intensively developed. But all of these abilities can easily become an object of abuse. The expressed sensuality can easily become an

object of fixation and retention at that stage of puberty. Searching for satisfaction in the delight of eating delicious food is easily perverted into voraciousness, and looking for satisfaction in sexuality in a sexual desire.

A voracious person will show willingness to sacrifice health and life for the enjoyment in food, as well as sexually burdened person will be incapable of a healthy marriage relationship and often uninterested in the offspring. In this way the immaturity of a person at this stage of puberty results in endangering of the survival of both individual and whole community. Therefore, in order to have the willpower to resist the temptations of puberty, the adolescent should develop the will even during the preschool age, and in order to distinguish good from evil - the ability of reason in school age.

Sexual ability, by mature reaction of will, should remain only sexual ability, rather than being transformed into a motive of behavior, as well as closeness to other persons should not become an end in itself, but only the ability of compassion and sphere of recognition of the needs of another person. If sexual ability does not become a tool for expressing love for a spouse, a spouse will become a tool for satisfying unconquered sexual desire, if there is a marital union at all, because to sexually immature people marriage seems to be a burden and form of slavery.

Correct function of pleasant experiences in relationship with loved one is not that pleasant experiences become a CAUSE of happiness in us (in an attempt to please ourselves), but an OCCASION to express the happiness we have in ourselves (our satisfaction) through love and gratitude. If we give our partner the role of the CAUSE of happiness in us, we will get used to him by time, and he will bother us, but if we give him the role of the OCCASION for the expression of happiness, he will become more and more interesting in time (we will love him more) because we will know him more over time and thus have more and more reasons to express happiness to him through an unselfish service of love adapted to his real needs.

Wrong function of sexuality, when provoked for satisfaction (interest, pleasure) rather than responding to the real needs of life (expressing love and creation of offspring), results in the fact that it is triggered even when the person has not yet achieved psycho-

physical maturity. If her sexuality is initiated before full sexual maturation, while a person is not naturally turned to the opposite sex, she may have a tendency to direct sexuality to her (same) gender and the product may be homosexuality. If sexuality is initiated even earlier, when a person is naturally turned to herself, she may have a tendency to masturbate. If sexuality is initiated in the so-called phallic phase (around the age of four), incestuous and pedophile tendencies towards peers can occur.

> "Temporally observed, sexual formation of an individual consists of several periods: in the first, an individual deals with their own personality as an object of their own eroticism (autoerotic period), then gets interested in another person later on (aloerotic period), at first of the same sex (homoerotic period), and then of the opposite sex (heteroerotic period)." (Dr Aleksandar Kostic, Sexual Knowing – III, p. 80)

The first orgasm causes a rise in hormone vasopressin and oxytocin, causing the orgasm source to be stored as the chosen model for any future sexual intercourse. This is certainly the reason why in a survey conducted by the Tenga manufacturing company in America, as many as 27 percent of women and 21 percent of men said they were rather enjoying in masturbation than in relation to the opposite sex. It is therefore best not to awake sexuality until the age of sexual maturation and the formation of a marriage decision. It is even worse to get hold of the current and transient temptations of certain stages of development and to declare them to be a lifelong orientation.

The parent is obliged to alert children to the tragic consequences of abuse of sexual and emotional abilities. Let's not expect other people to give us specific details about which words, when and how to help the child, because each child is specific in his own needs, and that is why the responsibility of parents is, on the basis of enlightening principles, to decide how and in what way to help the child. The character of parents is more crucial than the spoken words. If a child sees a parent concerned, who with his advice pressures him or discharges his own mental tension or imbues the given advice with his unconquered fears, such a parent does not infuse the child with confidence, whatever words he spoke to the child.

The work on self-enlightenment is a condition for the proper enlightenment of one's own child. Selfish love for the child generates care that burdens and takes away the child's courage in the struggle against his own temptations, while a mild dignified spirit, imbued with the principle of unselfish love and care, only can inspire the child to fight against natural tendencies. Only with heavy efforts a child can resist the temptation of promoted sexuality by corrupted youth, his peers, TV, Internet. That is why he needs to be provided with kind support with explanations that are very argumentatively and reasonably addressed to his reason, not merely to his conscience and will. If a child already uses opiates that raise dopamine such as video games, popular music, tobacco and marijuana, it's possible that your words will not be at all processed in his mind, nor they will move his conscience, because they are anesthetized.

> "First of all, human sexuality is not contained only in the values of his physical personality, but mostly in the value of his mental and moral personality, which means that for his proclamation to be sexually mature we must wait for his mental and moral maturity: the development of his consciousness and the building of his conscience on all matters of his life as a sexual individual. His physical maturity is what, in general, does not distinguish him from other animals (the acquisition of the ability to impregnate or give birth), while only the mental and moral maturation in the area of his relationships towards sexual partner, towards family and towards society makes him mature, finished man. ... It is difficult to determine the boundary from which begins the nubility age, because it depends more on people than on nature. The only thing that can be said is that it should follow the puberty period, but it does not necessarily have to follow it." (Aleksandar Kostic, Sexual knowledge III)

STAGE OF IDENTITY DEVELOPMENT

Hunters who use trained falcons in their hunting ventures to bring back the shot prey to them, know that it is best to catch and tame a mature falcon that has passed its puberty, and then to impose oneself on it as the leader of the flock. But if a hunter takes a young falcon, he will, truly, tame it faster, as the falcon will accept him as his parent,

but at the time of puberty it will fly away because a strong rebellion and a need for independence and self-denial then arise.

A man, similarly, in order to become independent from his family and become his own man, in the period of puberty has impulses of suspicion towards his parents and other authorities. The suspicion has a purpose to lead him to think and decide independently from the reliance on the authority of parents and other people. That's good for two reasons. The first is that the influence of parents can be wrong, so it is fair that a child has the freedom to critically examine it and reject it if it is really wrong. The other reason is that it is not fair that the child carries the correct influence of the parents which he has not chosen himself. Suspicions of puberty are merely an opportunity for a child to show his own choice. If through difficult temptations he recognizes and accepts the proper principles of life as his own, then his personality can be appreciated for the correct principles.

At that stage in which it is natural for a person to start with development of her independence, often emerge two temptations that represent two extremes. One is that the person remains dependent on the parents, the other is that the person discards every authority of theirs. The worst are both divided extremes, when the adolescent rebelliously refuses parents' advice, but in every other way depends on them and refuses to become independent of them. A parent must always remain a trusted counselor, but not as someone who determines the fate of an adolescent. His lack of interest in the child's choice is as bad as the not permitting the child to have his own choice.

As we have observed, by assuming the responsibility of choosing his life path on himself, the adolescent has a freedom to annul the values he has been raised up to, regardless of whether these values were good or bad.

Due to immaturity of personality, his value system could be transformed so that his role models and ideals become idols (individuals or community he belongs to) whom he identifies with. The difference between role model and idol is that role model convicts adolescents of the need to develop his own virtues and abilities, while idol, with his psychological effect, suffocates his awareness of the need for his own development.

Psychological need to be someone and something, if not satisfied with its own self-realization, will try to satisfy itself with identification with the values of one's own community or idol. While on the one hand adolescent shows a tendency to identify himself with the values of others, on the other hand he shows a tendency to perceive other entities, with whom he did not identify himself, as an attack on his own identity. It is therefore important for adolescent in this developmental stage to learn to put up with other people, and by enduring other people as they are, to acquire caracter's ability to endure injustice with meekness and humility. Fixation at this stage of development, in addition to idolatry and nationalism, can form a suspicious and rebellious attitude towards authorities, along with a tendency toward conspiracy theory and rebellion. As an unconquered sexual desire disables adolescent for a later marriage decision and a healthy marriage relationship, so unconquered suspicion and rebelliousness disables him to take upon himself the responsibility of dealing with social issues (because he can not maturely endure injustice, without anger and bias). A frequent result of an unconquered temptation of rebellion and hatred is hooliganism.

The task of parents at this stage is to teach the child to react to injustice with meekness and humility. The meek and the humble person endure injustice by maintaining peace and dignity, while arrogant and proud person when suffering injustice looks miserable and insulted.

> "Young men and women should regard a good character as a capital of more value than gold or silver or stocks. It will be unaffected by panics and failures, and will bring rich returns when earthly possessions shall be swept away. ... Integrity, firmness, and perseverance are qualities which all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible, a power which makes him strong to do good, strong to resist evil, strong to bear adversity. It is here that true excellence of character shines forth with the greatest luster. Many youth mistake strong, uncontrolled passion for strength of character; but the truth is that he who is mastered by his passions is a weak man. The real greatness and nobility of the man is measured by the power of the feelings that he subdues, not by the power of the feelings that sub-

due him. The strongest man is he, who, while sensitive to abuse, will yet restrain passion and forgive his enemies. Such men are true heroes." (EGW, 4T, 655-656)

STAGE OF DECISION-MAKING

Up to this stage of development parents brought decisions instead of adolescent, and now it's time for the adolescent to finish his adolescence and become a mature man by taking responsibility for all important life decisions on himself. Previous adolescent development brought him a lot of interest and abundance of abilities, and also offered him ideas about life values, goals and ideals, on the basis of which he now brings the decision to make his own choice.

Completion of adolescence requires of the adolescent to make final decisions for future life, to decide what will be the meaning of his life, and to reject aspirations that might disturb him in this goal. He will express these decisions perhaps by making a marriage decision if he decides to live for a spouse, and perhaps by baptism, if he makes a decision to serve God and the human race.

If the previous stages of development are not properly overcome, they will disable the adolescent in making mature decisions to live for other people and for humankind.

For example, if a person remains in her development at the stage of social research, that is, at the stage of curiosity typical for the school age, then her irresistible curiosity can not provide security for making any important decision of life (for example, a marital decision). Simply, a person feels fear of making a mistake, so she still wants to search and check.

Yet, if this fear is supported by the selfish fear of losing something better, it shows that a person has not really matured for making her decisions, and that she must first overcome her own selfish desires and be ready for sacrifice for other people.

The same is for the development stages of adolescence.

An unconquered tendency to abuse sensual experiences will lead a person to establish her meaning of life on a hedonistic relationship with other people, while unconquered suspicion and rebelliousness will lead her to establish her meaning of life on fear, hatred or revenge against others.

A person who has not overcome temptations of the previous stages can not make her decisions by her own will and stand principally behind them, but has to establish her decision on her unconquered weaknesses. She makes a marriage decision, not with her own will, but based on the current impulses of her unconquered emotional and sexual desires. When emotions become quieted, and desires thwarted or diverted towards another person, it is revealed that real marriage decision has never existed. Hence marriage often remains a marriage only on paper, and the ideals of life for the common good are only empty phrases, without their inner content.

Retention at the very stage of decision-making can be manifested through the need of constantly making new decisions (radicalism and exclusivity), and solving of stressful situations through new principled decisions rather than through sober review of real life needs and adequate flexible behavior.

At this stage a parent should provide children with wise advice, most of all with prerequisites about the causes of the right choices, but should not influence the choice itself, because the child must stand alone behind his choice, otherwise the choice will not be his, nor the child will mature as a man.

> "I again plead a mother's claim, a mother's love. There can be no baser ingratitude than that which marks the sin of disobedience to a Christian mother. In the days of your helpless infancy she watched over you; her prayers and tears were witnessed of Heaven as she affectionately cherished you. For her children she has toiled and planned, thought, prayed, and exercised self-denial. Through your whole life her true heart has been anxious and earnest for your welfare. And yet now you choose your own course; you follow your own blind, stubborn will, irrespective of the bitter harvest you will reap, and the sorrow you will bring her." (EGW, 5T 125)

STAGE OF DEVELOPMENT OF FRIENDSHIP AND MARRIAGE RELATION

Unlike the period before puberty, when a child was turned towards himself and socialized mainly with children of the same sex, pubertal development directed him towards other people, especially to

the opposite sex, and thus led him to form a social relationship with persons with whom he is close. Unlike the previous "egocentric" relationship that he built during childhood, the adolescent now shows his willingness to die for his friend.

But at that time he still does not have a built relationship toward the wider social community and humanity, but only towards his own. This can form in him a tendency towards grouping and clan formation, which cherish a hostile attitude towards every other clan. It's all the same whether this clan is national, religious, ideological, class or has a form of fans of a football club.

The fixation on a relationship only with close people results in the formation of tribal consciousness where people are divided into their own (members of their clan, tribe, nation, religion, party, football club, etc.), and those towards which is cherished a relationship of distrust, fear and perhaps even hatred.

Emotional and sexual immaturity of a personality results in the lack of interest of a person to truly live for another person (spouse and family), with the simultaneous tendency to emotionally and sexually use a partner for the satisfaction of inner dissatisfaction.

That is why it happens that many years of premarital relationship, when finally crowned in the form of marriage, very quickly produce a breakdown of the relationship, which now seems to be a form of slavery to partners, since after many years of abuse of companion they are unable even to imagine what a real marital relationship should be. All the time they declared their selfish and carnal motives as concept of love, while the notion of true love became completely strange and unknown to them.

> "The ultimate goal of sexual education in the nubility period – and one of the most important – is to acquire and support intention and will to start a marriage and family, and to aid the development of responsibility. At the same time it implies suppression of antimarital mood, which is most often a consequence of the desire to lead a lewd, egotistic life, free of any commitment and feeling towards the other. To suppress submission to personal comfort and pleasures, to suppress the interests of own personality before the duties towards the other, to come to the belief that the highest personal happiness is reached in marriage as a good spouse and

parent, which means that only in a fruitful marriage one can find a true meaning of life, and be aware that we are not here in this world for ourselves, but for our offspring and the future of humankind – here are the main directive lines of the education in the nubility period." (Dr Aleksandar Kostic, Sexual Knowing – III, pp. 101-102)

At the time of the greatest enlightenment of the Western world, the girl was quite aware that if a young man wants to be close with her, and refuses to marry her, he actually does not love her, but just wants to use her sexually:

"There is certainly no country in the world where the tie of marriage is so much respected as in America, or where conjugal happiness is more highly or worthily appreciated. ... No girl then believes that she cannot become the wife of the man who loves her; and this renders all breaches of morality before marriage very uncommon: for, whatever be the credulity of the passions, a woman will hardly be able to persuade herself that she is beloved, when her lover is perfectly free to marry her and does not." (Alexis De Tocqueville, Democracy in America, 1835)

STAGE OF LOVE TOWARDS HUMANITY

Unlike the previous stage of development, when a man was directed only towards people with whom he is close, about the thirtieth year of life he becomes psycho-physically capable of assuming responsibility for the needs of wider social community, initiated with love for mankind. If a person is retained in her immaturity of personality at the previous stage of development, she is not able to rise with objectivity and fair judgment above the tribal (party, national, religious, ...) subjectivity. Unless she has maturely built herself at the stage of identity, she will not be able to deal with social issues with the necessary meekness and humility in facing social injustice or will therefore simply be uninterested in social issues and good of whole humankind.

During the time of the greatest enlightenment of the Western civilization, from the sixteenth to the nineteenth century, many people reached the highest stage of development of their personality maturation, which manifested itself through the love for mankind. But

raising of children towards this ideal began from infancy. The usual scene of that time we have recorded in the novel "How Green Was My Valley" written on the basis of authentic events:

"When we were all ready, we stood to sing the morning hymn and Mrs. Tom said a little prayer, asking a blessing on us all, and strength of mind and will to live and learn for the benefit of mankind." (Richard Llewellyn, How Green Was My Valley, p.20, 1941.)

That was the time when people sang:

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.
What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases
And only man is vile,
In vain with lavish kindness
The gifts of GOD are strown;
The heathen in his blindness
Bows down to wood and stone.
Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny? ..."
(Hymn by Reginald Heber, later Bishop of Calcutta, 1819)

Living for humanity was the principle of majority of people of that time:

"Queen Victoria expressed a widely shared attitude when she said that England's duty was "to protect the poor natives and advance civilization." (Sally Mitchell, Daily Life in Victorian England, p. 276)

"Here the sciences and the arts of civilized life are to receive their highest improvements: here civil and religious liberty are to flou-

rish, unchecked by the cruel hand of civil or ecclesiastical tyranny: here genius, aided by all the improvements of former ages, is to be exerted in humanizing mankind, in expanding and enriching their minds with religious and philosophical knowledge; and in planning and executing a form of government, which shall involve all the excellencies of former governments, with as few of their defects as is consistent with the imperfection of human affairs, and which shall be calculated to protect and unite, in a manner consistent with the natural rights of mankind, the largest empire that ever, existed." (Jedidiah Morse, The American Geography: Or, a View of the Present Situation of the United States of America: Containing Astronomical Geography.--geographical Definitions, Discovery, and General Description ..., p. 469, 1792.)

It was a time about which famous Dr. Benjamin Spock wrote with nostalgia in the first edition of his legendary book "Baby and Child Care":

"We've even lost our convictions about the purpose of human existence. ... In the past, it was assumed in many countries that man's main function in the world - over and above making a living - was to serve God, by carrying out his purposes as revealed by religion ... Much the same was true in America in the Colonial period. Children never had any idea that life was for their fulfillment. They were constantly exhorted to overcome their base natures in order to grow up to be pleasing in God's eyes ... In America very few children are raised to believe that their principal destiny is to serve their family, country and God ... However, I think that more of our children would grow up happier and more stable if they were acquiring a conviction, all through childhood, that the most important and the most fulfilling thing that human beings can do is to serve humanity in some fashion and live by their ideals.

There are enormous, frightening problems in our country and in the world. Through our reliance on initiative and materialism we have accomplished technological miracles. But as our physical needs are met it becomes embarrassingly evident that we have made no progress in human relations, in spiritual serenity or in world security. Our rates of divorce, suicide and crime are among the highest in the world ... We have an overwhelming supply of

> the most powerful weapons the world has even known. Yet we are in imminent danger of annihilation, with no solution remotely in sight and no sense of security. Because of our power we are interfering arrogantly in the affairs of other nations and arousing world-wide resentment ...
>
> Our only realistic hope as I see it is to bring up our children with a feeling that they are in this world not for their own satisfaction but primarily to serve others." (Benjamin Spock, Baby and Child Care, pp. 12, 18-19)

These quoted sentences were excluded from the recent editions of the legendary book because they came into conflict with modern hedonism, the meaninglessness of life and moral relativism. The time of which Benjamin Spock speaks with nostalgia is the time when people had a high level of awareness of their own responsibility and when they really lived for other people and for humanity.

When sociologist Max Weber describes the prosperity of Protestants, he observes two key moments. The first is their love for work. Unlike Catholics who worked as good as they were paid for, the Protestants performed their jobs equally well, regardless of the amount of wages, because they worked out of love. The second point is that Protestants, unlike Catholics, did not spend their earned capital on pleasure because they considered the need for pleasure to be a sin and a proof that the man was empty without God in his heart. The result of love for work and the modesty of spending of earned money was a surplus of capital that was invested in further development of production, and that was the foundation of Protestant prosperity. Love for work and victory over desires are natural result of proper upbringing and maturation of the human personality.

I believe that the goal of every parent is to raise such an independent and creative being, as historian Alexis de Tocqueville described the character of the Americans of his time:

> "The American people views its own march across these wilds—drying swamps, turning the course of rivers, peopling solitudes, and subduing nature. ...
>
> No natural boundary seems to be set to the efforts of man; and what is not yet done is only what he has not yet attempted to do. The whole life of an American is passed like a game of chance, a

revolutionary crisis, or a battle. As the same causes are continually in operation throughout the country, they ultimately impart an irresistible impulse to the national character. The American, taken as a chance specimen of his countrymen, must then be a man of singular warmth in his desires, enterprising, fond of adventure, and, above all, of innovation. The same bent is manifest in all that he does; he introduces it into his political laws, his religious doctrines, his theories of social economy, and his domestic occupations; he bears it with him in the depths of the backwoods, as well as in the business of the city." (Alexis de Tocqueville, Democracy In America, p. 447, 1835)

At the same time, Americans were characterized by the disburdenment from the need for entertainment and enjoyment:

"If the Americans never spend the money of the people in galas, it is not only because the imposition of taxes is under the control of the people, but because the people takes no delight in public rejoicings. ...

Men who live in democratic countries do not value the simple, turbulent, or coarse diversions in which the people indulge in aristocratic communities: such diversions are thought by them to be puerile or insipid. In aristocratic communities the people readily give themselves up to bursts of tumultuous and boisterous gayety, which shake off at once the recollection of their privations: the natives of democracies are not fond of being thus violently broken in upon, and they never lose sight of their own selves without regret. I thought that the English constituted the most serious nation on the face of the earth, but I have since seen the Americans and have changed my opinion. ...

Life would have no relish for them if they were delivered from the anxieties which harass them, and they show more attachment to their cares than aristocratic nations to their pleasures. ...

The energy, however, with which they strove for the acquirement of wealth, moral enjoyment, and the comforts as well as liberties of the world, is scarcely inferior to that with which they devoted themselves to Heaven." (Alexis de Tocqueville, Democracy In America, p. 172, 1835)

STAGE OF GROWING OLD AND EXAMINATION

Unlike young people, whose immaturity of personality is most often manifested through radical decisions and actions, people in late years have a tendency toward indifference and conservatism in decisions and actions. Reducing of hormonal activity which is characteristic of people in late years results in a decrease in sexual abilities and sexual interests. If the function of sexual abilities was immature, the feeling of guilt because of their abuse now produces a dominance over the sense of pleasure. The voice of conscience becomes stronger than the ability of enjoying in the pleasure, which now leads to the suppression of immature motives if they are not defeated at the root, to their projections to others (especially to extroverted and younger persons) and then to their false moral condemnation. The self-examination of life can lead the person to depression if her meaning of life was selfish because she faces the fact that soon she will lose everything, unlike the unselfish meaning of life, when she sees the meaning of life fulfilled in what she has done for other people, and what will remain in spite of her death. Although the parents of the person at this stage are probably no longer alive, the positive or negative consequences of their long-ago impact are still living.

IF WE HAVEN'T MATURED DURING THE STAGES OF DEVELOPMENT

If our parents didn't discipline us to overcome our whims as children, we suffer two consequences of our indiscipline for the rest of our lives as adults. The first consequence is the underdeveloped and unfree personality, because of the underdeveloped power of the will to govern itself, and because of the underdeveloped power of reason because of which the personality does not know how to use its will. This weakness is most often seen in everyday life's temptations when a person does not understand how she should maturely react to stressful situations, or perhaps she understands how she should react, but because of an undeveloped will, she is unable to resist the temptations. Another consequence of undiscipline are the whims which we did not conquer as children, and which remain in us even when we grow up, forming in us the motives of our great Ego.

What are the consequences of the great Ego?

The great Ego hinders our objective and sound judgment in answering the question of what is truth, making us subjective and irrational because more important to us is whether we like or dislike something than whether it is true. Also, the great Ego deprives us of our freedom of personality because instead of judging reasonably what the real needs of life require of us, we constantly have to ask ourselves what we like to do and what we dislike. If reason reveals to us that it is necessary to wash the dishes after eating, and we may not feel like washing them, then we either give up washing the dishes or accept this responsibility, but not willingly and wholeheartedly, but forced by the situation and hypocritically. If we fail to meet the needs of the great Ego, we can easily fall into depression, and we will not be wrong if we conclude that the spoilage of modern generations is the main reason why depression has become a disease of modern times.

If we did not overcome our temptations as children by proper upbringing, we can overcome them later in the school of life. Every affliction that provokes the manifestation or frustration of our Ego's motives is an opportunity for us to become aware of these motives, to defeat them and to mature as a personality. We can analyze our reaction to stressful situations in life. If we are emotionally vulnerable, and we notice how the frustration of our desires makes us depressed, it reveals that these desires, although they may meet the real needs of life, are defiled by selfish motives. If we can not humbly and calmly endure injustice but react with insult and anger, it reveals that we should bury our arrogant Self. If we cannot love people as they are, but show a peevish tendency to condemn them for their character defects, this very likely reveals that we only suppress our weaknesses and hypocritically suppress them in expression because of the fear from condemnation of our own conscience. If we are indifferent to other people's character weaknesses, it reveals that we have no real love for them and that we may be in vain bondage of the need for someone else's approval. Likewise, every other immature reaction to stressful situations reveals our immature personality and gives us occasion to finally mature by mature reaction to stress or, on the contrary, by immature reaction to lower ourselves even more.

Mind	Emotions	Motives (bad or good)
Goodness, justice, gain, gift	Joy	Selfishness or gratitude
Danger	Fear	Cowardice or courage
Injustice	Anger	Hatred or meekness
Loss	Sadness	Worry or care

It is normal to feel fear when we are facing danger. However, it is up to us whether we will react to the danger by cowardice or courage. Likewise, it is quite normal that injustice prompts in us adequate feeling of anger. However, it is up to us whether we respond to such injustice with hatred or meekness. Moreover, it is quite normal that trouble, failure, or loss of loved ones causes a corresponding feeling of sadness. However, it is up to us whether we respond to such troubles with anxiety or care, and whether we respond to the loss of loved ones by falling into depression, or by reasonable peace. It is normal that gain, beauty and goodness provoke appropriate feelings of joy. However, it is up to us to either misuse those pleasant feelings for our own satisfaction which makes us selfish, or to be grateful for such feelings. In this way, life itself disciplines us, but in the direction that we determine by our own reaction.

At the time of the Reformation and the Enlightenment, stressful situations were not considered as an excuse for human weaknesses, but rather as a test whether the weaknesses in character exist, as a check whether a man had conquered himself, and as a challenge to overcome himself if he had not done so. Let's look at a couple of sources from that time:

> "In the United States martial valor is but little prized; the courage which is best known and most esteemed is that which emboldens men to brave the dangers of the ocean, in order to arrive earlier in port—to support the privations of the wilderness without complaint, and solitude more cruel than privations—the courage which renders them almost insensible to the loss of a fortune

laboriously acquired, and instantly prompts to fresh exertions to make another. Courage of this kind is peculiarly necessary to the maintenance and prosperity of the American communities, and it is held by them in peculiar honor and estimation; to betray a want of it is to incur certain disgrace." (Alexis De Tocqueville, Democracy in America, Volume 2, p. 237, 1840.)

"It has been observed that man rarely retains his customary level in presence of very critical circumstances; he rises above or he sinks below his usual condition, and the same thing occurs in nations at large. Extreme perils sometimes quench the energy of a people instead of stimulating it; they excite without directing its passions, and instead of clearing they confuse its powers of perception. The Jews deluged the smoking ruins of their temple with the carnage of the remnant of their host." (Alexis De Tocqueville, Democracy in America, Volume 1, p.197, 1839.)

"God permits us to experience the ills of poverty, and places us in difficult positions, that the defects in our characters may be revealed and their asperities be smoothed away." (Ellen G. White, Testimonies for the Church, vol. 4, p. 496, 1881.)

"Through affliction God reveals to us the plague spots in our characters, that by His grace we may overcome our faults. Unknown chapters in regard to ourselves are opened to us, and the test comes, whether we will accept the reproof and the counsel of God. When brought into trial, we are not to fret and complain." (Ellen G. White, The Desire of Ages, p. 301, 1898.)

"These trials are not the smallest blessings in our experience. They are designed to nerve us to determination to succeed. We are to use them as God's means to gain decided victories over self instead of allowing them to hinder, oppress, and destroy us. Character will be tested. ... We shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self and grow into a noble heroism. This is our allotted task; but it cannot be accomplished without continual help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each one has a personal battle to fight. Each must win his own way through struggles and discouragements. Those who decline the struggle lose the stren-

gth and joy of victory. No one, not even God, can carry us to heaven unless we make the necessary effort on our part. We must put features of beauty into our lives. We must expel the unlovely natural traits that make us unlike Jesus. While God works in us to will and to do of His own good pleasure, we must work in harmony with Him. The religion of Christ transforms the heart. It makes the worldly-minded man heavenly-minded. Under its influence the selfish man becomes unselfish because this is the character of Christ. The dishonest, scheming man becomes upright, so that it is second nature to him to do unto others as he would have others do unto him. The profligate is changed from impurity to purity. He forms correct habits, for the gospel of Christ has become to him a savor of life unto life." (Ellen G. White, Testimonies for the Church, vol. 5, pp. 344-345, 1889.)

"Do not say it is impossible for you to overcome. Do not say, "It is my nature to do thus and so, and I cannot do otherwise. I have inherited weaknesses that make me powerless before temptation." We know you cannot overcome in your own strength; but help has been laid upon One who is mighty to save. When God gave his only begotten Son, he provided everything essential to your salvation. And "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The resources of Heaven are open to us." (Ellen G. White, The Signs of the Times, June 17, par. 11, 1889.)

DECADENCE AND DISCLAIMER OF RESPONSIBILITY OF UPBRINGING

In his essay "How the Welfare State Corrupted Sweden" Per Bylund reveals the enlightened mentality of former Swedes and its subsequent decadence:

"Old people in Sweden say that to be Swedish means to supply for your own, to take care of your self, and never be a burden on anyone else's shoulders. Independence and hard work was the common perception of a decent life, and the common perception of morality. That was less than one hundred years ago. My late grandmother used to say something had gone wrong with the world. She was proud to never have asked for help, to have always been able to

> rely on herself and her husband, proud that they could throughout their lives care for their family. I'm happy that when she passed away at the respectable age of 85, she did so with that dignity still intact. She was never a burden. My grandmother, born in 1920, was of the last generation to have that special personal pride, of having a firm and deeply rooted morality, of being a sovereign in life no matter what — to be the sole master of one's fate. The people of her generation experienced and endured one or two world wars (though Sweden never took part) and were raised by poor Swedish farmers and industrial workers. They witnessed and were the driving force behind the Swedish "wonder." Their morality assured them they could survive any condition. If they found themselves not being able to live off their wages, they would only work harder and longer. They were the architects and construction workers in building their own lives, even though it often meant hard work and enduring seemingly hopeless situations. They would gladly offer to help those in need even if they only had little, but were not likely to accept anyone's help if offered. They felt pride in being competent to take care of themselves; they cherished independence of others, of never having to ask for help. They figured, if they couldn't make it themselves, they had no right to ask for help. ... I am certain they never thought in terms of having a "right" to have their children educated. Rather, they accepted and appreciated the opportunity for their children to have a chance they themselves had never had — through "free" education." (Per Bylund, How the Welfare State Corrupted Sweden)

And then Per Bylund describes the decadence of a modern Western civilization, people who have rejected the enlightenment and become victims of hedonism, people unable to sincerely live for their children and to care for their own parents:

> "This degenerated morality and lack of understanding for the real and natural order of things is also evident in areas requiring personal responsibility and respect for fellow men and women. The elderly are now treated as ballast rather than human beings and relatives. The younger generations feel they have a "right" to not take responsibility for their parents and grandparents, and therefore demand the state relieve them of this burden. ... But the

elderly aren't the only one's finding themselves in the periphery of welfare society while the state is looking after its working population. The same goes for the youngest who are also delivered to the state for public care rather than being brought up and educated by their parents. They loudly stress their "right" to be relieved from this burden. The problems caused at home by disobedient, out-of-control children are to be solved in the classrooms by school personnel and at daycare centers by kindergarten staff. Children should be seen but not heard, and they should absolutely not intrude on their parents' right to a career, long holidays abroad, and attending social events. ...

What we are now seeing in Sweden is the perfectly logical consequence of the welfare state: when handing out benefits and thereby taking away the individual's responsibility for his or her own life, a new kind of individual is created — the immature, irresponsible, and dependent. In effect, what the welfare state has created is a population of psychologically and morally dependent children — just as parents who never let their children face problems, take responsibility, and come up with solutions themselves, make their offspring needy, spoiled, and utterly demanding. The spoiled-children analogy is proving true in the everyday lives of people working in the public sector, facing the populations' demands. I've learned it is not uncommon for young parents to reprimand teachers because homework is an "unnecessary" pressure on the young. The children have a right to knowledge, but apparently they should not be exposed to education since it requires study and effort. The role of teachers is obviously to supply children with knowledge they can consume without having to reflect on it or think about it (or even study). Having to do something yourself is "oppressive."

This new morality is the obvious opposite of that of my grandparents' generation. It is a morality claiming independence can only be achieved through handing over responsibility to others, and that freedom can only be attained through enslaving others (and oneself). The result of this degenerated morality on a social or societal level is a disaster economically, socially, psychologically, and philosophically. The welfare state has created a dependent

people utterly incapable of finding value in life; instead, they find themselves incapable of typical human feelings such as pride, honor, and empathy. These feelings, along with the means to create meaning of life, have been taken over by the welfare state.

Perhaps this explains why such a large part of the young population now consumes antidepressant medications, without which they are unable to function normally in social situations. And presumably it explains why the number of suicides among very young people who never really knew their parents has increasing dramatically (the total number of suicides remaining about the same). Still, people are totally unable to see the problem or find a solution. Like spoiled children, they call for "help" from the state. The welfare might have been a successful project if people had continued to have the pride and morality to supply for themselves and only seek support if really in need. That is, adding a welfare state could possibly work in a ceteris paribus world, which is what the welfare state really presumes. But the world is ever-changing, and the welfare state therefore requires people to be stronger and morally superior to people in societies lacking a welfare state." (Per Bylund, How the Welfare State Corrupted Sweden)

When parents do not conquer their own temptations themselves, naturally they are not interested in helping their children to conquer their temptations. The negligent relationship of parents towards the children often brings an ugly fruit in the behavior of a small child; and later, when he is already pretty late, a parent tries to restrain the child, often in the same way he hypocritically restrains and controls himself. At such superficial and hypocritical demands modern raising of children came down. The responsibility of upbringing today is most often shifted to the school system, as if teachers can compensate the negligence of parents at an early stage of upbringing by the age of seven, which often turns out to be decisive for the character of the future man.

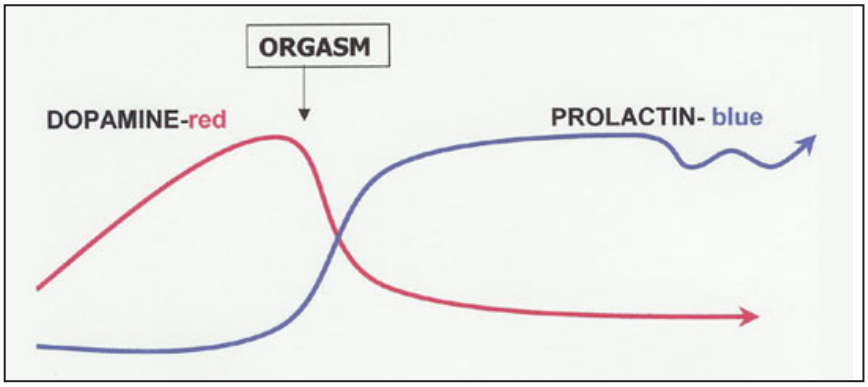
In order to justify the consequences of negligence in the upbringing of children, parents often advocate various delusions by referring to modern scientific knowledge, so we will now expose these delusions to critical review.

DELUSION: *"MASTURBATION IS HEALTHY. WHO ABSTAINS, HE ONLY SUPPRESSES THE DESIRE!"*

In healthy sexual intercourse, sexual excitement before orgasm raises dopamine, and then the orgasm itself causes a decline of dopamine and an increase of hormone prolactin. In this way, love expressed through sexual excitement is being substituted by love expressed through care, because prolactin is a hormone of care. However, scientists have found that an orgasm that results from masturbation does not have a needed response in increase of prolactin as an orgasm caused by a sexual relation (intercourse) with a partner, and that is why a masturbating person remains unsatisfied and with an elevated level of dopamine:

> "Research indicates that prolactin increases following orgasm are involved in a feedback loop that serves to decrease arousal through inhibitory central dopaminergic and probably peripheral processes. The magnitude of post-orgasmic prolactin increase is thus a neurohormonal index of sexual satiety. Using data from three studies of men and women engaging in masturbation or penile-vaginal intercourse to orgasm in the laboratory, we report that for both sexes (adjusted for prolactin changes in a non-sexual control condition), the magnitude of prolactin increase following intercourse is 400% greater than that following masturbation. The results are interpreted as an indication of intercourse being more physiologically satisfying than masturbation, and discussed in light of prior research reporting greater physiological and psychological benefits associated with coitus than with any other sexual activities." (Brody S, Kruger TH, The post-orgasmic prolactin increase following intercourse is greater than following masturbation and suggests greater satiety)

Thus, in order for a person to achieve a physiological satisfaction, it is necessary that in a sexual intercourse exists an emotional experience of being loved, which will cause an adequate increase in the prolactin, hormone of care, after orgasm. As we see, masturbation in adults reveals not only the immature function of sexuality (because it reveals a desire that governs human being), but it also produces



physiologically harmful consequences because it keeps the person with constantly elevated levels of dopamine, tense and dissatisfied.

Increasing of prolactin levels has an adaptive role. When partners enter into a marital relationship, they should renounce their relation of charming the opposite sex and commit themselves to family. High dopamine, which in adolescence formed pronounced curves and muscles for sexual attraction's sake is being reduced. Elevated is prolactin, which makes parents caring for their children, and it fills the person with "pads" of body fat, so that the person is no longer erotically attractive to the opposite sex. But because of these "pads" they become very attractive to children by giving them a message that they are worthy of their trust.

The question arises, what are the consequences of masturbation in children?

The so-called "old wives' tales" from the 19th century claimed that masturbation in children causes a number of unwanted symptoms, from spinal disease, through dropsy, headaches, memory loss to vision problems. Today such assertions encounter a mockery. However, we can observe that the aforementioned symptoms of masturbation are identical with symptoms of excessively high levels of prolactin and a low level of dopamine.

Excessively high levels of prolactin cause osteoporosis (spinal diseases...), bloating due to accumulation of body water in organism, headache (migraine), vision problems, while low levels of dopamine cause memory loss, reduced learning ability and tendency to stimulants (need for intoxicating). The level of dopamine is in reverse

correlation with the level of prolactin. And as we mentioned, every orgasm causes a drop in dopamine and leap in prolactin. It is known that children up to puberty have a much lower level of dopamine than from puberty, and it is logical to conclude that causing of orgasm at that age disrupts the hormonal balance causing further reduction of dopamine and excessive prolactin increase. So, while masturbation in adults has negative consequences because of the strong excitement that precedes orgasm and to some extent still persists after orgasm, masturbation in children has negative consequences due to the very act of orgasm that causes the rise of prolactin above the natural level.

But we are certainly interested in the attitude of modern society towards the temptation of masturbation in children. In the Declaration of Sexual Rights of the World Congress of Sexology from 1999, under the 5th paragraph, we read the following words:

> *"5. The right to sexual pleasure. Sexual pleasure, including autoeroticism, is a source of physical, psychological, intellectual and spiritual wellbeing."*

Yielding to one's own autoeroticism – masturbation, certainly constitutes a disturbance in the development of a person's personality and can leave the consequences for entire life, because it represents a binding and a fixation on sexual ability, which by its abuse turns into a desire that then overrules the human personality. Psychologists, therefore, quite reasonably and justifiably considered masturbation a mental disorder up the sexual revolution (in USA until 1968).

> "The masturbator, therefore, is a self-sufficient person, who loves himself (selfish), his own body, who does not need another person of the opposite sex to complete his fulfillment, and by the same token remains wrapped up in his own interest in himself, quite unable to give adequately in the social scheme of human relationships ... It is this crippling limitation of the personality which masturbation favors that is the greatest danger. The crippling of the personality, its deformation by self-indulgence in its period of formative growth is a serious handicap indeed and one that may never be overcome but may limit the individual in his possibilities throughout life." (William Alanson White, The Mental Hygiene of Childhood, p. 30)

And then, sexual revolution of the sixties forms the need to justify every sexual perversion as normal. Popular understanding emerges among many psychologists that "a man should not be a hypocrite." Psychologists have provided the necessary excuse for legalizing the sexual revolution asserting that suppression of the desire creates a neurosis and that is psychologically healthy to yield to one's desires. Namely, sexually immature personalities are governed by sexual desire, and to them it seems that all other people are sexually burdened. When they meet a person who is sexually mature and disburdened from desires, they think that she also suppress her desires and thus endangers her mental health.

Instead of overcoming the desire by maturing of the personality and being honest in the virtue, selfless love and maturity for marriage, many young people have chosen to be honest in expressing their sexual immaturity and incapacity for mature marital relationship. But they namely came to the state in which they must constantly be hypocrites, because sincere and unbridled manifestation of sexual desires would bring them into conflict with the objects of their desires, and thus led them either to prisons or to mental hospitals.

The seventies of the twentieth century showed the tragic consequences of yielding to emotional and sexual desires, through a drastic increase in the number of neuroses and various forms of delinquent behavior, which resulted in the tightening of the previous criminal precepts and the adoption of new ones.

It is hypocritical to ignite the desire of young people or not to do anything to preserve them from it, and then talk about its restraint and advise them to be moderate. When sexual desire once overcomes the person, it seems almost impossible for her to conquer her whims, not because it is allegedly impossible, but because the absence of a healthy development of personality at the time of her upbringing and the absence of an enlightened spirit in her education did not teach her to oppose her weaknesses in a mature way, but only to suppress her weaknesses in expression. Intimidation with the demands of the criminal code when a sexual desire has already conquered a man's will and when it has led him to unbridled behavior, leads a man to hypocrisy, and every hypocrisy cracks during a severe temptation.

Unclean conscience caused by abuse of sexual experience is one of the reasons for a man's sexual intemperance, because by repeating of the act to which the conscience opposes, and often by promotion of a banal and frivolous talk about sex, a man suffocates (benumbs) his own conscience and thus he fights against the feeling of guilt. But when over time the ability of pleasure becomes reduced, for example, because of the natural decline of sexual hormones in late years, it is not uncommon that a feeling of guilt (because of the abuse of sexuality) breaks into a man's consciousness and takes a dominance over the sense of pleasure. Then a man has the temptation that out of the feeling of guilt only suppress his sexual motives instead of defeating them and giving to the sexual abilities the high and only proper function - expressing of love to another person.

Abuse of sexuality has actually limited the person to the extent that she is no longer able to understand the true meaning of sexual abilities – expressing of love to a spouse. Such a person would have sexual intercourse only for pleasure, and not for the purpose of expressing true love for another person, so to her is love, as a meaning of sexuality, strange. As she did not repent for the erroneous function of sexuality, but has only suppressed the sexuality, she still has the pressure of the unclean conscience, and therefore the temptation to declare every sexuality sinful, except that for creation of offspring.

This is the temptation of those believers who are prone to be burdened with guilt and who suppress and impede in expression their unconquered weaknesses. They often promote the notion that sexuality serves only for reproduction. But, as God did not create a man only to survive but He gave him the sublime meaning of living for others, in the same way sexuality does not serve only for reproduction, but also has the meaning and expression of love for the marital companion. Do we not read in the Bible: "The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again..." (1 Corinthians 7:3-5)? And do we not have in the Bible a warning against the

perception of people with seared conscience who abstain from food and sex precisely because they did not overcome the abuse of it, so that every consumption of delicious food and any expression of sexuality they consider sinful? Does the Bible not speak of those who are "speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created". (1 Timothy 4:2-3)

Such people often become advocates of the struggle against sexuality, with a pronounced need to condemn and hate precisely those who openly do what they themselves would unconsciously want, but which, because of the excited feeling of guilt, do not allow themselves.

But the need for false moralizing and judging is not the feature only of the hypocrites who hinder the manifestation of their weaknesses, but is the consequence of unclean conscience and those who openly practice their distortions. But in this case, they condemn in others those sexual distortions that they do not personally have, so a person who abuses a relationship with the opposite sex will have the temptation to judge homosexuals in her false moralization and judging; gays will have temptation to judge pedophiles or some other sexual perversity, so that by their criticism they could raise an apparent conception about their own righteousness before their own conscience.

DELUSION: *"DIFFERENCES BETWEEN THE SEXES ARE FORCED BY TRADITION. ALLOW THE CHILD ALONE TO CHOOSE WHETHER HE WILL PLAY WITH FEMALE OR MALE TOYS, AND LET HIMSELF CHOOSE WHETHER HE WILL BE MORE PLEASED IN SKIRT OR IN PANTS!"*

As child is not able to make mature decisions because he still does not have developed reason and the willpower to decide, a parent should take upon himself a responsibility for the child's decisions, and take care that those decisions are in accordance with his child's sex, until he becomes self-sufficient and capable to responsibly make his own decisions alone.

It is absurd that more than ever before the modern scientific discoveries reveal the different abilities of different sexes and their different place under the sun.

Various scientific studies have found that female hormones yet in the prenatal development cause death (apoptosis) of brain cells which are in charge of male intellectual abilities, while testosterone in men destroys those brain cells which are responsible for female intellectual abilities.

The result is variously developed different types of intelligence between the different sexes, so women show more developed V factor (ability of using words) and M factor (mechanical memory ability), while men show more developed R factor (ability to discover a rule or principle, better developed ability to understand relations, finding general principles, correctness and rightness from given data) and N factor (ability to do numerical calculations rapidly and accurately). Etc.

In a scientific paper titled *"Empathy, estradiol and androgen levels in 9-year-old children"*, the group of authors (Eider Pascual-Sagastizabal,) reveal that girls with higher level of male hormone testosterone show lower level of empathy compared to girls with excess estradiol, while boys with higher levels of female hormone estradiol show greater empathy compared to boys with excess testosterone levels. In order not to be deconcentrated in his responsibility by those responsibilities which primarily are adequate to the female sex, his emotionality is, therefore, blocked in the development by male hormone testosterone.

While a woman is more endowed with emotional intelligence which reveals her sphere of responsibility and guardianship – and those are the persons with whom she is directly close, a man more excels with abstract intelligence - issues of general significance that make him the source of the safety of his wife and family, and the source of justice in the human community. Therefore, completely purposefully to their place under the sun - to a woman is more important how she feels, and to a man is more important whether his work is valuable, powerful, significant and just. The capabilities of male and female sex complement each other. In the same stressful situation, woman will react with emotion of fear and defensively (in order to save her children), leaving the offensiveness to the male sex who is trained by the psychological and physical peculiarities in an aggressive defense of the family and society.

If so, the question arises - how is it possible that, in spite of the scientific facts, such an understanding is promoted in society that traditional differences between the sexes in their position in the family and in society are an expression of gender inequality:

> "Cultural and traditional stereotypes about the position of the sexes in the family are also an example of visible inequality. Men were viewed as smarter and more sensible than women who are emotional, so they had the main word in the family. ... Men have traditionally been viewed as the main worker in the home, so jobs held by men have been historically economically valued and occupations predominated by men continue to be economically valued and earn higher wages." (Wikipedia, Massey, Douglas. "Categorically Unequal: The American Stratification System." NY: Russell Sage Foundation, 2007.)

Such blindness before scientific facts is possible only from strong ideological motives, and they are the result of the degradation of the modern man and the distortion of his sexual functions.

Contemporary Western philosophy of life minimizes differences between male and female sex, and this inability to recognize the different role of sexes in the human community it tries to present as an expression of respect for the human personality. But we do not need much wisdom to realize that it represents the indulging to the weaknesses of people who, between their intention to respond to the real needs of the family and society, and the intention to follow the desires of their unconquered Ego, choose the latter.

In contemporary spiritual and moral decadence of man, each gender role is crippled, because the abuse of abilities for the sake of satisfaction (which is the root of gender immaturity) leads to a loss of function due to which this ability exists, so it is revealed also in the function of gender abilities. Emotionality that should be the ability to express love becomes a source of satisfaction, so people prefer the feelings that a loved one is causing to them than her personality. A woman renounces her female responsibilities (child-raising and serving to her husband), because it humiliates her arrogance. She becomes arrogant to admit the dependence on a man in those spheres in which it is normal to build a complementary relationship with a

man. That is why numerous expressions of tenderness, which were quite common in Western culture at the time of its greatest prosperity, bother her, because she understands them as a humiliation of her own arrogance.

Also a man renounces his male enterprising, struggle for social justice and service to society and humanity, and becomes a coward and henpecked. He shifts his own responsibilities to the state, which explains why the level of testosterone in men is decreasing from year to year more and more.

In such condition, both parents lose the motive of caring for their children because children disturb them in hedonism. In the end, a man loses the meaning of life, because the only true meaning of life, which permeates relations and living and non-living substances, is that he exists for the sake of other and serves the other.

DELUSION: *"PROTECTION FROM CONTEMPORARY DECADENT CHILD-RAISING IS RETURN TO PATRIARCHAL RAISING OF CHILDREN"*

The concept of patriarchate drastically differs in its meaning when we compare the traditional patriarchate of medieval Europe (which represented violence of man over other family members) with the traditional patriarchate of the enlightened West from the sixteenth to the nineteenth centuries (which strictly separated the different responsibilities of the different sexes, but with full mutual respect). The traditional patriarchate of Europe of the Middle Ages represents repression over the human personality itself, and is characterized by manipulation with fear of punishment, or with pride, and sometimes with selfish sentiment as motives of maintaining moral values. The traditional patriarchate of the enlightened West, where each gender carries its own responsibility, was characterized by the liberated will, the healthy conscience and the enlightened reason in the struggle against life's temptations, and its result was the respect of the human being.

In patriarchal upbringing in the Balkans, until recently, a woman was considered to be a lower creature, who took the responsibility of all manual tasks that a man in his arrogance considered humiliating to perform, about which we read in the list compiled by Serbian ethnologist Veselin Cajkanovic (1881-1946):

"An unworthy job for a Serb is: to dig (only women were digging 40-50 years ago, and even today it is rare to see an older, wealthier and more honorable man digging - Cajkanovic's remark), to spin and to do every woman's job (although among men the knitting of socks is rooted), to make a fire, carry water, knead a bread, pour water on hands, wash feet and head alone, comb the hair (all these things women do to men), do anything related to the little children... "(Ethnographic Collections 32, 375) Medakovic says of Montenegrin woman (p. 22): "Montenegrin woman is industrious at home; she cooks, cleans the house, sews, embroiders, knits, spins and weaves. She goes to the markets and carries heavy loads on her back in steep roads; goes for water, to the mill, to the woods and does everything related to the cattle." Vuk about Montenegrin women says this: "In addition to their feminine jobs, spinning, weaving, cooking, milking a cow, etc., they also do most of the field work and other jobs that in other regions men do. It can often be seen that women with heavy loads are walking over rocks and mountains and the husband goes empty with a shotgun on his shoulder and tobacco pipe in his hand "(Montenegro and Boka Kotorska 96). "'The same kind of work is done by women in other parts of our country, and even in those which are considered to be the most advanced." T. R. Djordjevic, Our People's Life 69

At the same time, in the patriarchal upbringing of the enlightened Western nations, a wife and a mother was regarded as the queen of the house, while her husband and children really treated her accordingly. French diplomat and writer Charles De Varigny at the end of the XIX century published a book titled *"The Women of the United States"*. About the position of a woman in American society, he wrote:

"In every place, public or private, at the theatres, in the hotels, in the railroad trains and on board steamers, in the restaurants and in the shops, in the streets and parks, in the drawing room and in her father's house, woman is queen." (The Women of the United States by Charles de Varigny, pp 63, 1895)

The origin of such respect for a woman, Charles De Varigny sees in the influence of Protestantism (in fact, the Gospel, which Protestants then promoted):

"The women were by no means lacking in boldness nor fearlessness, but it was not until the religious change which England brought about in passing from Catholicism to Protestantism that woman played an important part. She felt the influence of reform as did man. Christianity had given her liberty, but Protestantism freed her from further restraint. It gave her equal rights with man; it recognized even her natural intelligence, even her faculty of insight and of reason, and her duties and responsibilities in this life. She was free to live as she wished, even to marry as she wished. Thus she moved with greater ease in the broader realm of her religious ideas, conforming to them or not, as she wished. She retired within herself, and meditated within her conscience, where none but God might look. A feeling of limitless responsibility arose in place of her former passive obedience, and within her was born a strong and independent soul. ... She works and plans, and amid constant activity she satisfies one of the most urgent demands of her nature and of her heart, viz., to feel that she is the centre of a home, and indispensable to those whom she loves. ... In the United States, woman is queen. ... The men builded, laboured, planted ; the women attended to their domestic duties, prepared the food and mended the clothes, until evening brought the family together around the common meal. A general prayer followed, some Bible reading, a religious exhortation from the father, and then another prayer. It was a simple and a wholesome life, full of work and religion; with no time for vain regrets and idle dreams; a calm and serious existence; not monotonous or empty, but one in which the mind and body were always active. Their efforts were rewarded by a growing ease, by the comforts won through foresight and labour, by the knowledge of all trades which comes from the necessity of learning. One was at once architect and builder, breeder and farmer, woodman and carpenter, trapper and hunter in short, everything. Each year showed fresh progress, a wider domain, an increased harvest, a greater number of cattle, a growing prosperity in all things." (Charles de Varigny, The Women of the United States, 11-13, 19. 1895)

Another Frenchman, Alexis de Tocqueville, while staying in America from 1831 to 1832, noted the distinction between the American

and the patriarchate of many European nations and wrote on this occasion:

"There are people in Europe who, confounding together the different characteristics of the sexes, would make of man and woman beings not only equal but alike. They would give to both the same functions, impose on both the same duties, and grant to both the same rights; they would mix them in all things—their occupations, their pleasures, their business. It may readily be conceived, that by thus attempting to make one sex equal to the other, both are degraded; and from so preposterous a medley of the works of nature nothing could ever result but weak men and disorderly women. It is not thus that the Americans understand that species of democratic equality which may be established between the sexes. They admit, that as nature has appointed such wide differences between the physical and moral constitution of man and woman, her manifest design was to give a distinct employment to their various faculties; and they hold that improvement does not consist in making beings so dissimilar do pretty nearly the same things, but in getting each of them to fulfill their respective tasks in the best possible manner.

The Americans have applied to the sexes the great principle of political economy which governs the manufactures of our age, by carefully dividing the duties of man from those of woman, in order that the great work of society may be the better carried on.

In no country has such constant care been taken as in America to trace two clearly distinct lines of action for the two sexes, and to make them keep pace one with the other, but in two pathways which are always different. American women never manage the outward concerns of the family, or conduct a business, or take a part in political life; nor are they, on the other hand, ever compelled to perform the rough labor of the fields, or to make any of those laborious exertions which demand the exertion of physical strength. No families are so poor as to form an exception to this rule. If on the one hand an American woman cannot escape from the quiet circle of domestic employments, on the other hand she is never forced to go beyond it. ...

It has often been remarked that in Europe a certain degree of contempt lurks even in the flattery which men lavish upon women: although a European frequently affects to be the slave of woman, it may be seen that he never sincerely thinks her his equal. In the United Sta-

tes men seldom compliment women, but they daily show how much they esteem them. They constantly display an entire confidence in the understanding of a wife, and a profound respect for her freedom; they have decided that her mind is just as fitted as that of a man to discover the plain truth, and her heart as firm to embrace it; and they have never sought to place her virtue, any more than his, under the shelter of prejudice, ignorance, and fear. It would seem that in Europe, where man so easily submits to the despotic sway of women, they are nevertheless curtailed of some of the greatest qualities of the human species, and considered as seductive but imperfect beings; and (what may well provoke astonishment) women ultimately look upon themselves in the same light, and almost consider it as a privilege that they are entitled to show themselves futile, feeble, and timid. The women of America claim no such privileges.

It is true that the Americans rarely lavish upon women those eager attentions which are commonly paid them in Europe; but their conduct to women always implies that they suppose them to be virtuous and refined; and such is the respect entertained for the moral freedom of the sex, that in the presence of a woman the most guarded language is used, lest her ear should be offended by an expression. In America a young unmarried woman may, alone and without fear, undertake a long journey. ...

Thus the Americans do not think that man and woman have either the duty or the right to perform the same offices, but they show an equal regard for both their respective parts; and though their lot is different, they consider both of them as beings of equal value. They do not give to the courage of woman the same form or the same direction as to that of man; but they never doubt her courage: and if they hold that man and his partner ought not always to exercise their intellect and understanding in the same manner, they at least believe the understanding of the one to be as sound as that of the other, and her intellect to be as clear. Thus, then, whilst they have allowed the social inferiority of woman to subsist, they have done all they could to raise her morally and intellectually to the level of man; and in this respect they appear to me to have excellently understood the true principle of democratic improvement. As for myself, I do not hesitate to avow that, although the women of the United States are confined within the narrow circle of domestic life, and their situation is in

some respects one of extreme dependence, I have nowhere seen woman occupying a loftier position; and if I were asked, now that I am drawing to the close of this work, in which I have spoken of so many important things done by the Americans, to what the singular prosperity and growing strength of that people ought mainly to be attributed, I should reply—to the superiority of their women." (Alexis de Tocqueville, Democracy In America, Volume 2, 1835)

Therefore, there is a drastic difference between the two types of patriarchate, the enlightened Western and the medieval European (including Balkanic patriarchate), adequate to the difference between two types of child-raising, the right one, and the one that represents a sort of taming and manipulation with the weaknesses of the fallen human nature.

The repressive authority of the patriarchal father, who previously ruled over the unenlightened and dependent members of his family, is now replaced by the repressive authority of the state, which enters the sphere of private life of an individual to the extent that it transcends all the boundaries of human dignity.

In the movie *"Sergeant York"* (1941), which had the purpose of encouraging an American citizen to participate in the Second World War, described is the persuasion of soldier York to take the weapon into his hands and to defend the legacy of the country in which he lives. Major respects his freedom of conscience to oppose this, but explains that his ancestors settled in America namely in search of freedom, which now needs to be defended. Then he asks him questions that remind him of the inheritance of freedom in which he now freely enjoys:

> "You want to worship God in your own way? You're a farmer?
> You want to plow your fields as you see fit, and raise your family according to your own likes?
> And that's your heritage and mine, every American's. But the cost of that heritage is high. Sometimes it takes all we have to preserve it, even our lives."

Unfortunately, the freedom that has been fought through many victims is now lost in peace and prosperity, because the responsibility that freedom brings with itself, people are no longer willing to take on themselves and fight for it.

The state threats to take the children away from the parents who want to raise them by their conscience if they eventually use corporal punishment. How the world came into such a state that the corporal punishment of a child is pronounced as the concept of abuse, is the topic of the next chapter.

DELUSION: *"THE USE OF BEATINGS IN THE UPBRINGING OF A CHILD IS WRONG, BECAUSE THE RESEARCH SHOWED THAT CHILDREN WHO WERE BEATEN ARE MORE AGGRESSIVE THAN THOSE WHO WERE NOT"*

The nature of life temptations is such that if we do not overcome them, they will overcome us and the result will be our weakened will and benumbed conscience; and if we excuse our bad motives of behavior, the result will be the loss of common sense, while our being will be overruled and kept in bondage by the motives which we did not resist (pride, selfishness, carnality, etc.).

Without developed conscience and will it is difficult to say that anyone has a free personality to rule over himself as he wants but, what is more and more common today, a man's behaviour becomes determined product of outward pressures and unconquered temptations. Therefore, becoming and remaining a free man demands daily struggle with ourself, daily burial of the great Self. Such a struggle can not be carried out by a little child, because there are not all elements of personality developed that could enable him to fight independently against his own temptations, but in the development of conscience, will and reason, he needs our help.

The purpose of the beatings is to help the child to resist the bad motive of behavior that threatens to overcome his will, when he rejects all verbal charges to resist the temptation that have been directed to his conscience. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." (Proverbs 22:15) Under the pressure of corporal punishment, he forms a conscientious and strong will by which he will have the power to resist both present and future life temptations. If he is not able to listen to the charge of the parent in spite of his own whims, he will not have the power of the will to listen to his own reason when he gains it and when it warns him on the urgent action of the will to resist temptation.

But adults of modern-day generations do not see the need to rear their children in struggle against their temptations, for they themselves do not fight their own temptations. Moreover, the child's disciplining represents a kind of rebuke for the indiscipline of their own personality. Therefore, when they sympathize with children who are tempted, they stand by their temptation and support their opposition to their own conscience. In what kind of hostility with their own conscience are many western pedagogues can be understood by looking at the next passage from the bestseller of their favorite literature, *"Summerhill: A Radical Approach to Child Rearing"* by British educator Alexander S. Neill:

"In the past, my main work was not teaching but the giving of "Private Lessons." Most of the children required psychological attention, but there were always some who had just come from other schools, and the private lessons were intended to hasten their adoption to freedom. If a child is all tied up inside, he cannot adapt himself to being free. The P.Ls. were informal talks by the fireside.

I sat with a pipe in my mouth, and the child could smoke, too, if he liked. The cigarette was often the means of breaking the ice. Once I asked a boy of fourteen to come and have a chat with me. He had just come to Summerhill from a typical private school I noticed that his fingers were yellow with nicotine, so I took out my pack of cigarettes and offered it to him. "Thanks," he stammered, "but I don't smoke, sir." "Take one, you damned liar," I said with a smile, and he took one. I was killing two birds with one stone. Here was a boy to whom headmasters were stern, moral disciplinarian to be cheated every time. By offering him a cigarette, I was showing that I approved of his smoking. By calling him a damned liar, I was meeting him on his own level. At the same time, I was attacking his authority complex by showing him that a headmaster could swear easily and cheerfully. I wish I could have photographed his facial expression during that first interview. He had been expelled from his previous school for stealing. "I hear you are a bit of a crook," I said "What's your best way of swindling the railway company?" "I never tried to swindle it, sir." "Oh," I said, "that won't do. You must have a try. I know lots of ways," and I told him a few. He gaped. This surely was a madhouse he had come to. The principal of the school telling him how to be a better

crook? Years later, he told me that that interview was the biggest shock of his life." (Alexander Sutherland Neill, Summerhill: A Radical Approach to Child Rearing pp. 32-33, 1969)

Against the conscience that warns him against bad motives of behavior (pride, selfish and carnal desires), one can fight in two opposing ways. One way is to suppress his bad motives in manifestation and thus deceive himself to be right, while his unclean conscience he additionally relieves through false moralizing and condemnation of those who openly manifest their weaknesses. Another way is to openly express his bad motives, if possible to publicly parade with them and repeat them in order to benumb the voice of conscience that reproves him, while his impure conscience he additionally unburdens by condemning every real case of victory over temptation, presenting it as an expression of formalism and hypocrisy.

While the first method of combating against conscience was characteristic of the Middle Ages, the second is the characteristic of the modern Western world. That is why many parents in disciplining of child's conscience through corporal punishment see the reproach for their own indifference towards their own temptations.

Parents who are immature personalities can hardly rear children to become mature, because taking the responsibility on themselves is to them often so unpleasant stress that they even want to preserve their children from their personality's maturation as some kind of very unpleasant stress. They think that the expression of love for children is to liberate them from life responsibilities, so they release them namely from those responsibilities that only could produce healthy maturing of child's personality. They pamper a child's weaknesses, instead of unburdening a child from them. In order to declare the use of beatings as abuse, they refer to various studies that reveal that children who are punished with beatings are on average more aggressive than those children who are not punished with beatings.

However, there are three serious objections to the methodology of these research. The first objection is that studies do not distinguish between punishment and abuse. Today, when both parents are employed and when they spend little time with the child, the question is how much child's trust in parental love can be deep, that the corporal punishment from such a parent would be accepted as a benevolent,

and not as an expression of abuse. Rebuke, however righteous, requires also strength to resist the temptation, and if the child has no confidence in the love of the parents, he won't have healthy power to reject his whim in its own root.

Even worse is if a parent uses the punishment of a child as a vent for discharge of personal frustrations, sending through the beatings a message to the child that he does not love him and that he rejects him because of his weaknesses. We can not claim that such abuse is the same according to its consequences as the punishment in which the child is aware that he has earned his beatings and during which he preserves the relationship of love and trust towards his parent. If a child declares that he got beatings, and that he is not guilty at all, it is clear to us that he lived with a handicap of injustice that was done to him by the use of force, but if the child was aware that the beatings were deserved and that due to them he resisted his temptations, how can it be said that because of these beatings he had any kind of psychological handicap?!

The next objection is that studies do not distinguish between timely and late punishment. It has been scientifically established that as the child is older, he understands the beatings in a more destructive way. Certainly, the very need of the child to be punished at the later age reveals that he was not trained timely. Unfortunately, many parents start with the punishment of a child only when their negligence in raising of the child has brought drastic consequences in his unbridled behavior, and then by beatings they try to suppress the children in the expression of their undisciplined character.

Trying to restrain and calm down already spoiled children, they only additionally thwart them in their whims and thus produce their noticeable depression. Since the purpose of the beatings in this case is most often merely to restrain the children in expression of already formed bad character, parents are forced to use them constantly. Naturally, this delayed pressure will be perceived by children as an attack on their self-sufficient and spoiled Ego. That's why psychologists have found that even the tenderest "smackings" leave negative consequences for the child's psyche. It would not be a surprise to us if soon some new research show a pronounced depression in children who are verbally rebuked because they refuse to tidy up their toys, scribble on the wall, or refuse to eat other foods than sweets.

If a child does not understand the fairness of the corporal punishment he received because, for example, he has beaten other children, and therefore falls into depression, then such a child certainly has a problem with the delay in elementary upbringing. But definitely he will also have a problem with the formation of healthy conscience in the rest of his life. Children who have already been corrupted and spoiled, as well as adult unmatured individuals, perceive every benevolent reproof as abuse of their personality or, precisely said, they experience it as abuse of their great Ego, since it is difficult to say that they have freed their personality and obtained it through the struggle with themselves and their own temptations.

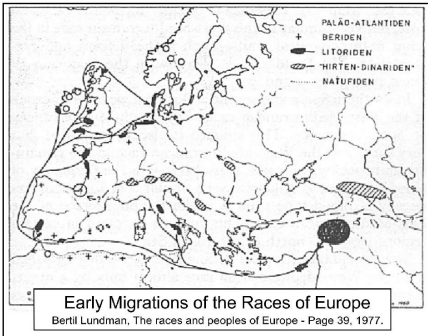
Enlightened persons value the beatings they received as children, and verbal reproofs they receive as adults, because they are aware that the sin is their greatest enemy and a true abuser of their personality. People who have remained ungrown personalities throughout their lives can not value the beatings, because they unconsciously recognize that the beatings are also a reproof for their present condition. Short-term corporal punishment, that results in resisting the temptation that threatens to conquer the child's will, certainly leaves no harmful consequences unlike the long-lasting psychological abuse, which the person endures from her unconquered temptations, by her own selfish desire, jealousy, envy and hatred that sometimes rule over one's will for the rest of one's life unless they are not overcome in youth by proper upbringing.

Special aggravating moment in the use of corporal punishment comes from the state and society in which exists a strong propaganda against the use of beatings and where the children are encouraged to perceive beatings as an attack on their personality and where they are encouraged to despise their purpose. They are provided with an SOS phone number on which they can immediately call the police if their parents even merely threat to beat them, and parents are threatened with taking of their children away. In countries which are the leaders in the fight against corporal punishment, cases have been reported that aggressive children have called the police to report a social worker because he tried to separate them with his physical force from those children upon which they carried out physical violence. In defending their whims from the restrictive influence of parental disciplining, these children are supported by the state and society.

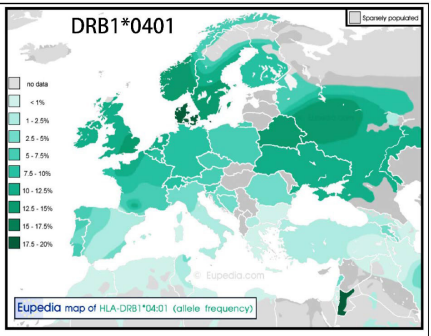
The third, certainly the most important objection on the applied research methodology used to proclaim the beatings as an incorrect method of upbringing, is the fact that, together with the restless children who naturally demand punishment, are incorporated naturally peaceful children who do not demand punishment to be peaceful. The error that occurs is adequate to an error which we would make when we would conclude that prisons should be abolished with the charge of making criminals, because people who have never been in prison show a better character than those who were in prison. Of course, criminals did not become criminals because they were in prison, but they were in prison because they are criminals.

In the same way, the children who received beatings did not become aggressive because they received beatings, but were beaten because they were previously aggressive. There are children who are naturally calm and who do not require any punishment to be calm and therefore they spoil the results of the research. Therefore, for the research to be objective, it should be done with children who showed approximately the same aggressive character, but who had different treatment in punishment.

In the Scandinavian region, aggressive children are easily diagnosed with ADHD (hyperactive disorder) due to their behavior. In Stockholm, about 10% of boys between the ages of 13-17 had diagnosis of ADHD in 2016. And if we look at the correlation of ADHD with genetic markers (A. Aureli, P. Sebastiani, T. Del Beato, 2008), we will find that children with inherited genetic marker HLA-DR4 especially are diagnosed with it, either they are contemporary immigrants from the Middle East and Mediterranean, or they are the natives of Scandinavia, bearers of the famous Megalithic culture, who brought HLA-DR4 a long time ago from the Middle East to the region of Western Europe and Scandinavia. Genetic background of child aggression must be taken into account when determining the actual effect of corporal punishment, because the genetic factor indicates that aggressive children were aggressive before their parents applied corporal punishment rather than they became aggressive because of corporal punishment. This is not controverted by the fact that wrong upbringing can make naturally aggressive children even more aggressive.



Early Migrations of the Races of Europe
Bertil Lundman, The races and peoples of Europe - Page 39, 1977.



The children diagnosed with ADHD are by their origin most commonly from either modern immigration from the Mediterranean and the Middle East, or from the immigration of the Canaanite tribes, who brought the Megalithic culture to Western Europe in ancient times from the same area. ADHD is inherited in correlation with DRB1*04:01 which is most prevalent in northwestern Europe today, as well as in Lebanon, Jordan, Tunisia, Iran, etc.

Investigation of the link between ADHD and genetic inheritance revealed not only a positive but also a negative correlation between ADHD and carriers of certain genetic markers. Carriers of the HLA-DR3 allele, which is the characteristic of the Nordic population, have been shown to be about five times less likely to receive ADHD diagnosis in relation to DR4 carriers. This means that the Nordic children are naturally calm and do not require physical punishment to be peaceful. But the fact that they are naturally not aggressive does not mean that they do not suffer from the consequences of their lack of rearing. Their temptation is not aggressive behavior but an egocentric attitude towards other people, which as a result has a pronounced tendency to depression throughout the rest of their lives. If parents in their upbringing allow children's fixation at the first stage of development, the children will very hardly understand not only a corporal punishment, but also the most benevolent rebuke as an expression of love. Any denial of their egocentrism they understand as an attack on their own personality. In any case, the existence of such children spoils the results of modern research on the role of corporal punishment because they give an impression that they are calm because they are not physically punished, but in fact, they are not punished because they are naturally calm.

In order to be able to determine whether corporal punishment really helps children to reject their bad caprices, it is necessary, as we have seen, to do research on the population of children with uniform

tendencies towards aggressiveness, to distinguish between corporal discipline and abuse, and to analyze the population of preschool children, or at least before they became independent in adolescence, because the late disciplining with corporal punishment is not a timely upbringing. However, modern scientific research is mostly done so superficially that they are giving expected ideologically appropriate results. We wonder, is it possible that in extensive contemporary scientific research work, someone has done the research that meets all the above mentioned conditions and, of course, do these studies speak about the usefulness or harmfulness of corporal discipline?

A group of scientists (Ivor Braden Horn, et al., 2004) of 1,459 titles of scientific papers dealing with raising of children with corporal punishment published on PubMed and Psycinfo, selected only those works that meet the conditions close to those we set here when we conditioned that scientific work 1) must distinguish between corporal punishment and physical abuse, 2) must distinguish between timely and late punishment, and 3) must be done on a population that is largely uniform in terms of the degree of tendency of children to aggressive behavior.

A group of scientists has also set a condition that research must distinguish between corporal punishment and corporal abuse, that into research should not enter adolescents, but only children under 15 years of age, and that work analyzes data for black children. The condition fulfilled only 7 works. Scientists could not make any concrete conclusion, because three papers revealed the positive effect of corporal punishment, and also three papers - a negative effect, and one work revealed the neutral effect of corporal punishment.

However, out of these seven, three papers use cross-sectional method of research, which analyzes the current experiences of parents, and not longitudinal, which looks at the consequences of corporal punishment at a later age. It happens that restless child overcomes puberty victoriously, because as a little child, with the help of the beatings, he was constantly developing the will of self-restrain, and that a calm child, without the need for beatings, becomes corrupted in puberty, because he had no temptation or chance to develop the will to restrain himself. When we reject those three papers, only four

remain. When we exclude the work involving children older than 11 years, we are left with three papers.

And when we exclude the work that analyzes children who do not live with their father because their mothers are divorced, of all 1,459 titles only two scientific papers remain that meet the necessary conditions. Their results reveal the positive effects of corporal punishment (Deater-Deckard et al., 1996, Gunnoe et al., 1997). The same results have also some other papers that did not fulfill all the above conditions (Lansford et al. 2004; Regalado et al., 2004; Deater-Deckard et al., 2005).

Hence, scientific researches which have been conducted with appropriate conditions, confirm the biblical principle: "Whoever spares the rod hates their children, but the one who loves their children is careful to discipline them." (Proverbs 13:24). This principle is also given with the condition of the high awareness of the parents' own responsibility as the educators of their child: "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord." (Ephesians 6:4)

It should be kept in mind that the aggressiveness of children with higher level of testosterone is not a consequence of the abilities which testosterone creates, but of the incorrect function of these abilities because those children are not disciplined today. A modern Westerner can not conquer his everyday life trials, so he becomes powerless when he should help the child to overcome his own aggressiveness or spoilage.

Therefore, it is easier for him to give such a child a diagnosis which will declare the symptoms of his undiscipline as a disease and thus relieve the child of the responsibility to overcome his temptation. Both children and adults who take pills against the symptoms of their immaturity are abusing the pills enormously, because by them they are suppressing their awareness of the need to truly overcome their temptations in their root. Restless and aggressive children are given tablets containing amphetamines that, similarly to narcotics, raise dopamine in the brain and block the frontal cortex, so an aggressive person is being disturbed in an attempt to conquer herself and grow up as a personality, because her awareness of the problem is suffocated.

It has been scientifically proven that amphetamines reduce the total brain volume, and therefore it will not be erroneous if their use is compared with the effects of previously used lobotomy. It is very easy for parents to renounce the responsibility of training children by calming them down with tablets or by tolerating daily playing of video games that produce the same effect by raising dopamine. As an alternative to corporal punishment often is recommended punishment by denying the child the things he loves, which actually enters the sphere of psychological punishment. Let's look at what scientific research on psychological punishment in relation to corporal punishment says:

> "The results indicated that verbal abuse was a more important predictor of conduct problems than corporal punishment. (Gunnoe and Mariner 1997). Attachment theory (Bowlby 1969/1982) argues that children develop emotional and behavioral problems when their parents fail to provide a safe and supportive environment. This theory might be interpreted as suggesting that emotional and verbal abuse is more destructive than physical punishment. Physical punishment does not necessarily signify rejection, especially given that this disciplinary technique is widely regarded as normative (Lansford et al. 2005). Open verbal abuse or hostility, on the other hand, is likely to be interpreted by the child as a clear indication of scorn and rejection. While they may understand the rationale behind corporal punishment as a consequence for bad behavior, a derogative attitude and intentionally mean comments from parents may be very damaging (Wolfe and McIsaac 2011). Children who are consistently exposed to such parental behavior eventually may learn to misinterpret emotional cues and be more likely to view others as having aggressive intent regardless of their intentions (Dodge et al. 1994; Wolfe and McIsaac2011)." (Sara Z. Evans, Leslie Gordon Simons, Ronald L. Simons, The Effect of Corporal Punishment and Verbal Abuse on Delinquency: Mediating Mechanisms)

As we can see, psychological punishment can be very harmful because it gives a message to a child that a parent does not love him or loves him conditionally, with selfish love. Conditional love forms in the child awareness that a parent does not love his personality,

but loves only the values that he sees in him. Such a child loses a healthy self-esteem of his personality and becomes incapable to admit to himself his own weaknesses only because the parent teaches him that he needs to find value in himself in order to love and not hate himself. During corporal punishment, the child can maintain the psychological support of the parents and the belief that the parent loves him, while in the case of a psychological punishment, it is difficult to escape the impression that the parent rejects him.

Therefore, the right upbringing must form an assurance in a child that parent always loves him, and not his values or maybe weaknesses. Thus, the child will always have the healthy power of repentance for his own weakness, and not the guilt or shame that lead him to suppression and hypocrisy.

What does look like an example of the proper function of corporal punishment we can see in the true experience of a married couple posted in discussion groups opened by critics of corporal punishment:

> "Our son would cry because of jealousy whenever he saw that my wife and I were in embrace, so we avoided hugging in front of him in order not to provoke jealousy in him.
>
> Even before, we noticed that he was jealous, but this time he strongly disagreed because we were together. He came between us and by his hands he tried to separate us, and greatly protested when we hugged each other.
>
> All our verbal critique of his attitude did not produce any results. Simply, his inner desire was stronger than the power of our words. And if we leave him in such a state, he will be still jealous. He might be tormented for the rest of his life because of jealousy, either toward us, either toward his future brother or sister, and later toward other people.
>
> What would you do in our place?
>
> Allow him to be tormented?
>
> To be abused by his own jealousy?
>
> We decided to help him. We first gave him a mild spanking on the buttocks. And again hugged in front of him. He again showed dissatisfaction. We repeated our verbal criticism, and gave stronger beatings, because the weak beatings obviously caused him only additional rebellion and dissatisfaction. And then we hugged each

other before him again. He was again dissatisfied and he started to separate us. Then we gave him stronger spanking.

And what happened then? He rejected jealousy, and with it all the signs of his previous depression ceased. He then came between us and embraced us both, and then even asked to hug each other and him also. Ten minutes earlier he was very unhappy, and now very happy. Why? Because now he rejected the spirit of jealousy and no longer was under its pressure. If we had beaten him the first time we noticed jealousy in him, a few months earlier, we would have shortened his torments much earlier. We concluded that we should have helped him earlier to resist jealousy rather than after so much time of suffering, and even worse, after jealousy conquered his will and personality. Likewise, if we stopped only on mild beatings, he would keep his peeve and understand the beatings as an insult to his Ego, and not as an occasion to renounce his Ego. If we had left him with jealousy in his soul, he would have a problem all his life. But by stronger beatings we helped him to renounce his great self and to gain his free personality.

What would you advise us to do? Should we let his will continue to be subdued to a motive that will torture him? We have cited an example of jealousy in our own child, but certainly that a child can have various other temptations, to ask for something that is not his, to eat what is not healthy, to refuse to sleep on time, to refuse to bathe, etc."

Many parents in relation to children are not initiated with true love, but selfish sentiment, so pampering children's weaknesses and freeing them from those responsibilities which can produce the maturing of their personality, they see as an expression of love toward the child. Any strict training or corporal punishment, however necessary, is perceived by such parents as a form of physical abuse, because they sympathize with children out of their selfish sentiment.

Many modern mothers do not love their children, because they bother them in their hedonism. These children are burden to them. In fact, these mothers do not want to raise their children properly, because the children then rebel and cry. It is easier for these mothers to indulge the weaknesses of their children and upon that to build a relationship of love toward them, without unrest and discontent.

"The true way of dealing with trial is not by seeking to escape it, but by transforming it. This applies to all discipline, the earlier as well as the later. The neglect of the child's earliest training, and the consequent strengthening of wrong tendencies, makes his after education more difficult, and causes discipline to be too often a painful process. **Painful it must be to the lower nature, crossing, as it does, the natural desires and inclinations; but the pain may be lost sight of in a higher joy.** Let the child and the youth be taught that every mistake, every fault, every difficulty, conquered, becomes a stepping-stone to better and higher things. It is through such experiences that all who have ever made life worth the living have achieved success. ... Duty becomes a delight and sacrifice a pleasure. To honor Christ, to become like Him, to work for Him, is the life's highest ambition and its greatest joy." (EGW, Education, 295-296)

But as such mothers do not have true love for their children (because, for example, they know that sweets by which they are buying children's love are not healthy for them), their conscience is not pure.

To calm their conscience down, these mothers begin to maximize their maternal sentiment towards their children. Instead of repenting for their lack of love (and change their selfish motives into selfless ones), they deceive themselves with a change at the level of feelings. Aroused feelings then become an object of unconquered selfishness and therefore make the mother vulnerable, worried and overburdened.

When such mothers eventually visit the psychologist and say, *"My problem is that I love my child too much!"* the psychologist immediately suspects a defensive mechanism of reversed behavior, that these mothers actually hate their children subconsciously, and by emotion of sentiment they deceive themselves.

When those mothers who hate their children in the depths of their souls find out that some person uses beatings to discipline the child, then they immediately see hatred in this act, because they interpret the behavior of another person through the motives of their own heart. They would not beat their children out of love, but only out of

hatred, because love they don't have, but have hatred. And therefore, they conclude that anyone else who beats his children does it out of hatred, not out of love.

The projection is a common mechanism of people who are controlled by the great self. Every attempt to understand the deed of unselfish love ends with the projection of those motives out of which they themselves would do good deed if they would do it.

People who are self-interested, think that behind every good thing lie greedy motives. People who are corrupted often think that behind everything that happens is hidden someone's corrupt intent. People who are proud imagine that behind every good deed there is a desire for parading. And people who are driven by selfish sentiment think that behind every good deed there is a desire for personal emotional pleasure.

To persons who are hypocrites all others seem to be the hypocrites. Etc.

Let us ask the modern Westerner what he thinks of the missionary pursuits of his ancestors from the time of the Reformation and the Enlightenment, so through the projection mechanism we will find out the motives which prompt him now and which are the basis of contemporary political relations in the world.

Let us ask the mother who is hesitant to apply corporal punishment, which are the motives of those mothers who apply corporal punishment, and we will find out which motives she cherishes in her heart which she would express if she herself used corporal punishment.

In order to be able to soberly use the reason, one must daily overcome his temptations and daily die to his great Self, otherwise in his search for the truth his question **"What is really the truth?"** will always be overcome by the subjective question - *"What would I want the truth to be?"*

That's why scientific prosperity emerged only in the 16th century when the Reformation called people in struggle with themselves, and thus in struggle with the causes of their own subjectivity and bias.

Insert from a seventeenth-century pedagogical bestseller *"Of Domesticall Duties"* by William Gouge about the use of corporal punishment in child raising:

"A direction to parents in correcting their children.

For well using this biting corrosive of correction, parents must have respect to the matter for which they do correct, and to their manner of correcting.

In regard of the matter, these three things must be noted.

1. That they be sure there is a fault committed: that so there be just cause of correcting, else more hurt than good will proceed from thence. If corrosive be laid where there is no sore, it will make one. If correction be unjustly given, it may provoke to wrath, but will do little good. This is it wherein earthly fathers are taxed, and made unlike to God, for that many times they correct after their own pleasure (Heb 12:10): which is a point of great injustice.

2. That the fault be made known to the child corrected: and he apparently convinced thereof. Correction must be for instruction, which cannot be, except the child know why he is corrected: for it is all one to him, as if he were corrected for no fault, if he know not his fault. God thus at first proceeded with the serpent, with Eve, and with Adam (Gen 3:11). Thus Judges proceed in punishing malefactors. Yea thus will men deal with a dog. Should they not much more with a child?

3. That the faults be such especially, as the parents can shew to their children [if at least they be of so much discretion] to be against God's word; as swearing, lying, pilfering, and the like: for 1. these are most dangerous faults, and therefore more carefully to be purged out, 2. the child corrected will thus be the better evicted of his fault, the more condemn himself, and more contentedly bear the correction. In regard of the manner of correcting, four general, and four particular rules are to be observed.

The general rules are these.

1. An eye must be had to God's manner of correcting his children, and in particular of God's correcting the parent himself: no better general direction can be given: for God's pattern is a perfect rule.

2. Prayer must be made by parents for themselves and for their children: for themselves, to be directed in doing it: for their children, to be bettered by it. Thus will good physicians in ministering physic. In all duties is prayer to be used; especially in this: for a parent is ready, partly through his own intemperate

passion, and partly through the child's impatience, to fall into one extreme or other. This is not to impose upon all, whensoever they take up the rod, to go and make a solemn prayer, but to lift up the heart for direction and blessing.

3. Correction must be given in love. All things must be done in love (1 Cor 16:14): much more this, that carry a shew of anger and hatred. In love they will give physic to their children, and splinter a joint, if need be. God correcteth his children in love: so must parents, Love will make them do it with tenderness and compassion.

4. Correction must be given in a mild mood, when the affections are well ordered, and not distempered with choler, rage, fury, and other like passions. Disturbed passions cast a mist before the understanding, so as a man cannot discern what is enough, what too much. When passion is moved, correction must be deferred. God correcteth in measure. The particulars are these.

1. Due order must be kept. Correction by word must go before correction by the rod. I rebuke and chasten, saith the Lord. Thus a parent will shew that he taketh no delight in smiting his child: it is necessity that forceth him thereunto. Thus a parent sheweth himself like to God, who doth not punish willingly (Lam 3:33). Physicians, when they minister strong physic, will give preparative: rebuke may be as a preparative. Good and pitiful surgeons will try all other means before they come to lance and sear.

2. Due respect must be had to the party corrected: if he be young and tender, the lighter correction must be used. Solomon oft mentioneth a rod, as meet oft for a child; for that is the lightest correction. So if the child be of a flexible and ingenuous disposition, soon snapped, the correction must accordingly be moderated. If he be well grown, and withal be stout, and stubborn, the correction may be more severe.

3. Due respect must be had to the fault: Sins directly against God, open, notorious, scandalous sins, known sins, sins often committed, in which they are grown up, and whereof they have gotten an habit, are with greater severity to be corrected.

4. A parent must behold his own faults in correcting his child's: so more compassion will be wrought in him."

(William Gouge, Of Domesticall Duties, London 1622. pp. 555-557)

DELUSION: *"PROMOTION OF THE CULTURAL VALUES OF MORAL BEHAVIOUR AND RESPECT OF THE OTHER MAN ARE THE BASIS OF THE PROPER CHILD-RAISING"*

This is a misconception that is based on a misunderstanding of the truth that people are not moved to the behavior by the learned moral values but by internal motives. Proper upbringing is more than teaching the correct norms of behavior. It must involve the maturation of the personality and the reform of the driving motives of the personality. In order to explain the difference between such enlightening upbringing and that upbringing which is more a form of taming and manipulation with bad motives, I will use the following hypothetical example.

Suppose that three children, of different anthropological backgrounds, lived in the same family, under the same influence and were brought up with the same moral values, for example, to give up an elderly person a seat on the bus. If they violated this moral principle, they would listen to the reprimands from their parents: *"Are you aware of your responsibility? Are you not ashamed, do you know who you are and how you should behave? Don't you feel sorry?* "

Under the influence of the same external factors, three children are most likely to behave the same. To the superficial sociologist it will be an argument that social factors are decisive in shaping a person's behavior and forming her cultural values, and that these three children are properly raised. However, if we were to analyze the motives from which such disciplined children perform their charity, we would notice that these motives differ from child to child, so perhaps one child will do a good deed out of compassion because he is sorry for the elderly for he cannot endure the suffering of the senior person. Another child may do a good deed out of guilt, to avoid condemning of his own conscience. And the third - for the sake of the concept of his own worth and greatness with which he will satisfy his personal pride. If such differences in motives exist despite the same external disciplinary influences, it is clear that they are not the result of external influences, but of a different heritage.

Higher level of female hormones will create more pronounced compassion, higher level of male hormones - pronounced importance of the idea of the value and size of one's own deed, and a lack of both

sex hormones will form a more pronounced fearfulness and a stronger feeling of guilt when one makes a mistake. These genetic differences in abilities may not be bad in themselves, but in this case they suffer distortion due to bad upbringing and immaturity of the child's personality, so the ability to sympathize is perverted into selfish sentiment, the voice of conscience into a burden with guilt, and a mental notion of value and greatness of the deed - in pride. Compassion has its place, because it draws the attention of our being to the need of another person. But that person should be helped for her sake, for the love of her, and not because we cannot endure her suffering. Conscience has its place to condemn us when we do not live in accordance with reason, but condemnation itself must not become the driving motive, but the driving motive should be the goodness from selfless love. The idea of the value and importance of the deed directs us to the needs of the wider community, to do good deeds that are of general importance, but good deed should be done for the sake of the community, not for the sake of the self-worth and greatness by which we satisfy our vanity.

Children in the example above were not properly raised. It would be more correct to say that they are tamed, rather than raised. Proper upbringing would lead them to overcome their weaknesses of selfish sentiment and pride, and then with clean consciences to help the elderly person out of love for her, and not for the need for personal satisfaction. Unfortunately, parents often tame their children by indulging their weaknesses when they are obedient to them, and by thwarting them when they are disobedient, instead of leading them to overcome their weaknesses at the root. By proper upbringing, parents develop the will of their children, while by taming they develop not their will but the weaknesses of the character which govern the child's will, the weaknesses out of which such children are obedient to their parents. In this case, these are the weaknesses of selfish sentiment, guilt, and pride.

If people are not led to overcome their weaknesses and perform good deeds out of love, then they will perform good deeds out their weaknesses, because they are manipulated by them to do them. Disciplinary and cultural influence, if not enlightening, is necessarily manipulative. Manipulation with motives of pride, arrogance, fear of

punishment and selfish sentiment is often used in modern child-raising to motivate a child to obedience and proper behavior.

For many years, psychologists have advocated that it is important to build self-confidence in children by the concept of high self-esteem. And then, in 2003, a leading advocate of self-esteem theory, Roy Baumeister, PhD, has initiated a research team to review about 15,000 scientific papers dealing with the consequences of nurturing the high self-esteem. The team found that out of all the above mentioned papers only 200 meet rigorous scientific standards. And to their surprise, those 200 studies failed to show any benefit from praising one's own self-esteem. It was shown that narcissism, which is the consequence of dealing with one's own self-esteem, leads to increased aggressiveness due to insulted pride (Bushman and Baumeister 1998, Stucke and Sporer 2002).

Praised children become dependent on praise, spoiled, easily vulnerable and easily insulted. Self-confidence based on the concept of self-esteem has been shown to be the basis of failure, unlike the kind of self-confidence that implies awareness of one's own responsibility. Namely, in one study, college students who did poorly on their midterms were given weekly study aids, but while one group was told to hold their heads up and feel good about themselves, the other group was urged to take responsibility for their schoolwork. The first group, who received a self–esteem message did dramatically worse on the final.

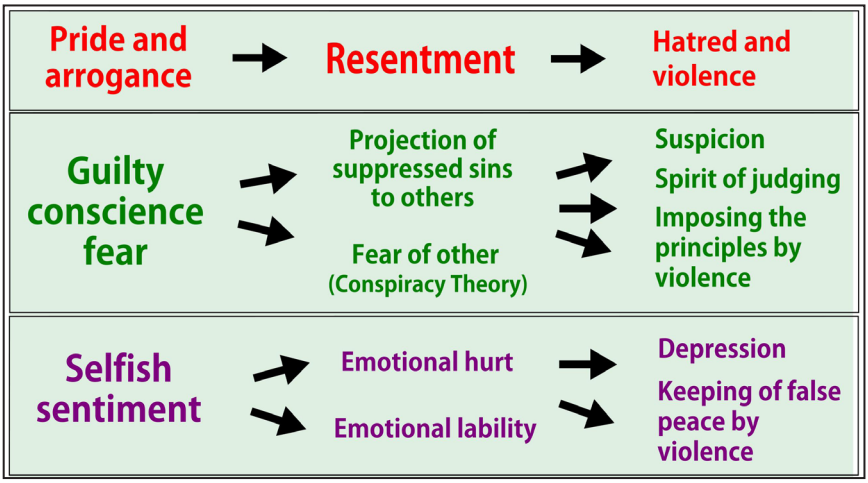
Motivational programs do not produce personality maturation and reform of the driving motives, but manipulate by existing motives and represent a kind of instigating of fanaticism. Therefore, it is not enough merely to promote the cultural values of diligent studying and work, fine and cultural behavior, as well as values of respecting the personality of another person, because all these values are usually adopted out of bad motives and then develop the bad motives themselves.

It is hypocritical when by promotion of cultural and moral values firstly the human vanity is ignited, or unclean conscience or selfish sentiment incited as a motive of holding those values, and then the same people are invited to respect their opponents. It is hypocritical

when a priest poison believers with religious arrogance or burden them with guilt, and then quotes Jesus' words of love for the enemy.

Why is it hypocritical?

Because a person, to whom a vanity as a motive of benevolence is inflamed, out of this same vanity becomes oversensitive and offensive, and inclined to create conflicts with others. A person who does a good deed out of guilt becomes the generator of suspicion and conspiracy theory out of the same guilt, and also is inclined to compel other people to adhere to her own principles, as she is compelled to keep them out of guilt. A person who does good deed out of a selfish sentiment will lose the motives of her goodness as soon as the stress of everyday life spoils her feelings. Hence, evil comes out from the very bad motives out of which people by manipulation are led to hold cultural values.



Unlike manipulative life philosophy (ideology, religion) that arouses bad motives of human nature (which will be the topic of the next chapter) and wrongly proclaims them before the human conscience as motives of love, an enlightening life philosophy makes people aware of their weaknesses of character and gives them freedom to improve themselves by reforming their bad driving motives into the good motives of unselfish love and goodness.

At the time of the greatest enlightenment of Western civilization, from the sixteenth to the nineteenth centuries, children were raised

with a deep awareness that pride (that stands behind the competitive spirit), selfishness (that represents a search for satisfaction and pleasure) and fear of unclean conscience (that represents a fear of punishment) were the weaknesses of the human spirit and the sin which a man had to oppose. When a person overcomes these weaknesses, then she can naturally love. Unconquered weaknesses of character are an obstacle to true love or in other words, when a man conquers himself, then his behavior is no longer a response to the needs of his great Ego for satisfaction, but rather becomes a reasonable response to the real needs of life, his own needs, the needs of his neighbours and of mankind. And that's real love.

Note that in the mentioned example of three children the educational influence was not directed to children's personality, but to their unmatured whims (selfish sentiment and pride) and their defense mechanisms (unclean conscience). In later life, such persons can easily be manipulated by hedonistic, nationalist and religiously fanatical ideologies, because by the wrong upbringing they had obtained a need for such motivation.

We can conclude that various external influences that act upon the shaping of person's behavior, based on a person's desire to gain the approval of the environment, some kind of reward or fear of sanctions of a criminal law, can produce kind and generally accepted behavior, although such behavior, due to the nature of its driving motives, does not represent an expression of the maturation of a man's personality or his healthy socialization.

Peace and moral life of people of the Middle Ages were founded on such intimidation by fear of punishment. The medieval fear of the all-seeing God's eye that is threatening the disobedient with eternal torment in hell, today merely is replaced by the fear of the all-seeing eye of a state apparatus that by its cameras records everything and threatens the disobedient with criminal prosecution.

Contrary to the manipulative influence, an appeal to reason, conscience and will is the foundation of the true enlightenment of the individual and the people, because thanks to the reason, conscience and will, a personality has freedom to escape and elevate itself above the determination by inheritance and environment.

Enlightening cultural influence, if accepted, leads to the maturation of human personality. Mature personality is a person who resisted the temptation of abuse of her abilities for the sake of satisfaction and gave them a role of a tool by which she, initiated by love, responds to the real needs of life, which include her own real needs, the needs of other people and the needs of mankind.

That is why a mature person is not a determined personality who is ruled by the circumstances through the weakness of her great Ego, but it is a free personality who has conquered Self, powerful to rule over herself and the world around her.

DELUSION: *"EVERY RELIGION TEACHES CHILDREN TO BE GOOD, AND THAT'S WHY CHILDREN SHOULD BE TAUGHT TO BE PIOUS FROM THE INFANCY"*

One needs to be very careful while introducing religious education into the life of a child, because the misinterpretation of religious demands can lead the child to the backwardness in the development of his personality. Namely, several different studies have shown that believers are on average worse than atheists.

In the Western Balkans, Orthodox, Catholic and Islamic believers show less readiness for reconciliation and forgiveness than atheists.

In American prisons, the percentage of Catholics is disproportionately higher in relation to members of other religions, while the percentage of atheists is disproportionately low compared to the average of atheists in the population.

In modern Protestants, the percentage of divorces of marriage far exceeds the percentage of divorce in atheists.

This knowledge should make us very responsible in examining our understanding of religious experience.

Believers are on average worse than atheists because of the four misconceptions that lead them to 1) fanatic motives of religious zeal; 2) repentance for the manifestations of sin, not for the sins themselves; 3) deceiving of conscience with techniques and rituals; and 4) renunciation of the use of reason that could only make them aware of the previous three problems. We will explain these four mistakes more clearly:

GOODNESS FROM BAD MOTIVES PRODUCES VIOLENT CHARACTER

ARROGANCE AND PRIDE MAKE CHILD EASILY INSULTED

With the story about national and religious values, a parent can arouse arrogance and pride in the child as a driving motive out of which the child does good deeds, while with the story about the danger for the nation and religion by the foreign or internal enemies, he can poison his imagination by feeling of vulnerability, fear and hatred towards others. Arrogance, in itself, makes a child easily insulted and violent, while proudness leads him to become ready to sacrifice the learned moral principles in order to please the approval of peers and their immoral influence.

GUILT MAKES CHILD PRONE TO SUSPICION AND JUDGING

Also, by intimidation with the consequences of bad behavior, by the traditional threats with eternal torments in hell, a child can burden himself with the fear of unclean conscience as a motive of his obedience. The fear of unclean conscience raises in child an inclination to suspicion (fear of conspiracy) and various phobias, while forced correctness can produce a tendency toward false moralizing, tattletaling and judging other children. Adults and children who, out of guilt or shame, just suppress their weaknesses, condemn those individuals who openly manifest those sins that they themselves would like to do, but they can not because of the pressure of the unclean conscience.

The need for yellow press and reality series, gossip and any other dealing with others' sins then becomes a strong need of one's own unclean conscience, because a person who is corrupted in heart feels more righteous in comparison to someone else's sins and finds an excuse for her own. Unlike her, an enlightened person looks at the patterns that are above her, in order to progress.

SELFISH SENTIMENT MAKES CHILD EMOTIONALLY VULNERABLE

Also, by sentimental stories, a child can be led to deal with his feelings, which can lead him on inebriating with emotions. If emotions become an initiator of a child, the result will be the giving up on love

and patience in relation to other children when they spoil his feelings with their cruel acts. People who rely on feelings become immature and incapable of hearing critical opinion, because when critique spoils their feelings, they lose their false peace and their fanatical kindness based on feelings. Such people as grown adults rush towards repressive political means by which they will close the mouth of a critical spirit and tabooize every self-examination, while well-meaning critique they declare betrayal and hostility.

The result of the provoked bad motives will be the repentance out of disgrace of insulted arrogance, fear of unclean conscience and grief of the selfish sentiment. And this is a false repentance, because it is not based on true love.

Intimidation of children by God who loves only righteous, naturally forms in them a relationship of contempt towards themselves. Such a child ceases to be ready to face his own weaknesses, and also is afraid of other's rejection, which all together forms in him a burdensome need for pretending. Such a child needs to be relieved by the correct example of true love that does not love sin, but loves sinner.For the sake of a healthy repentance, the child's thoughts should be raised toward the Heavens, from where the revealed character of true selfless love will become the only motive of self-acceptance, healthy motive of his repentance and the only healthy initiator in life. Instead of dwelling upon the values of one's own nation, as well as intimidation by hell or awakening of their sentiment, a child should be elevated to exalted examples of Bible stories, by which his own character and moral aspirations will be elevated as the generations of parents succeeded in the time of the highest prosperity of Western civilization:

> "The ethics of Moses, the judgments of Jeremiah, the high idealities of Isaiah, the heroic faith of Joshua, the impassioned eloquence of Peter, the profound spiritual philosophy of Paul, the ecstatic visions of John, and, above every other thing, the wonderful power, love and truth set forth in the teaching, and revealed in the life of the Christ, wrought a transformation in the English people, and they became a people of one Book, and that Book was the Bible. It has not been so many years since a deputation of African royalty, bearing costly gifts to England' s Queen, was received in the Windsor halls. They said to the Queen, that they had been directed

by their prince to inquire for the secret of England' s greatness. Victoria sent back with them a handsome copy of the Bible, with this message: **'Tell your prince that this Book is the secret of England's greatness.'** The Bible became the headlight of English civilization. A new highway is opened up for progress; moral improvement is as sure as material advance; and another epoch opens in the history of thought, and a new period begins in the course of civilization." (Scott F. Hershey, The Roman Papacy, 1895)

SUPERFICIAL MORAL REQUIREMENTS DISABLE THE PERSON FOR TRULY REPENTANCE FOR HER SINS

GOODNESS FROM ARROGANCE AND PRIDE

Believers who are moved to good deeds out of arrogance and pride, due to the vain slavery to the opinion of majority, naturally form a tribal morality that does not have an absolute moral value that will condemn evil in itself, but lead the person to deal with the issue towards whom the evil is done.

The question **"What is evil to you?"**, a chief of an African tribe answers: *"When a neighbouring tribe attacks and robs us".* And the question **"What is good to you?"**, he answers: *"When we do the same to them!"* Question of whether you stole or killed is less important than from whom you stole or who you killed. It does not matter what you are, but for who you are. The foundation of renunciation of absolute moral values is the unconquered bondage to one's own pridefulness and vanity. A vain person is inclined to sacrifice the principles of honesty and justice in order to maintain the approval of community, because she is depended on what others will think about her. Such tribal morality is hiding behind the famous problem of copying in the exams where a person, out of the vain fear of losing the approval of the environment, sacrifices the principles of honesty and righteousness. The same tribal morality is revealed in the crimes of national chauvinism where people massively approve the crimes of their nation against other nations, while admit as a sin only the crimes committed by other nations against them. To the people of tribal consciousness, each criticism seems to be a crime of betrayal, because without conceited value which they see in themselves and others,

they would hate both themselves and others. It is very difficult for arrogant and proud people to accept themselves realistically as they are and to accept the notion of a Biblical God who saves people not because they are worthy and good, but because He is worthy and good. The Bible advocates absolute moral values contrary to tribal consciousness: "For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? "If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?" (Matthew 5:46-47) 'You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not fear man, for the judgment is God's. " (Deuteronomy 1:17)

GOODNESS FROM GUILT

Believers who are moved to good deeds out of guilt often promote formal moral requirements, which do not demand from a person to fight against her own sinful motives of the heart, but deceive her by formal behavioral corrections. The more pressured by the burden of guilt due to the unconquered real sins of the heart, those believers are more inclined to burden themselves with more petty rules of behavior by which then they burden others.

The result of the formed superficiality is that a person will repent because she said a bad word to a friend, but she will not repent because she is such, because she is not aware of the motives that moved her to bad behavior. That is why these believers, even after repentance, remain the same persons as they were before repentance, because they do not repent for sinful motives of their hearts, but only for the symptoms of sin in their thoughts, feelings and actions. Bible describes such temptation with the following words:

> "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness." (Matthew 23:25-28)

> "And He was saying, "That which proceeds out of the man, that is what defiles the man. For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man." (Mark 7:20-23)

God's law very strictly defines the motives of the heart that should lead us in life, and if these motives are right, the man himself will know how to behave. There will be no need for a rigorous definition of the code of conduct that some religions prescribe for every little thing in man's life. Do we have recorded such an example in historical sources?

When Max Weber explains the high productivity of Protestants relative to the productivity of Catholics in the German city of Baden, he argues that it is a consequence of the Calvinist work ethic which Protestant Calvinists had defined in their doctrine. However, Max Weber makes the mistake because the Baden Protestants are not Calvinists but Lutherans who do not have a work ethic defined in their doctrine. Max Weber does not realize that Protestants are not diligent in their work and modest in spending capital because they have the prescribed manners of behavior, but are such as a natural fruit of the maturation of personality and the reform of mentality which was produced by their beliefs. When one has overcome selfishness and is driven by love, then he spontaneously has the "Protestant work ethic". Weber's explanation is in conflict with Protestant doctrine. To motivate a person to be zealous by arousing fear of punishment or desire for gain, Protestants considered as an unacceptable motivation, characteristical for Catholicism and Islam, but not for one who adheres to the principles of Scripture. Protestant preacher Richard Ramsay explains the difference between Protestantism and Catholicism in the example of our upbringing of children:

> "If you are a father or a mother, what do you want from your children? Brute obedience to avoid punishment? Insincere submission to get a reward? No! You want heartfelt, loving cooperation. Otherwise, it would be selfish, possibly manipulation. It's the same with God. He wants our obedience to be born out of love, not motivated by a fear of punishment or a desire for rewards." (Richard B. Ramsay, Catholics and Protestants; What's the Difference?, 66-67)

Reformation leader Martin Luther claimed that a person who behaves properly out of fear or benefit, is a hypocrite, and does not understand the spirit of the law because the law reprimands bad heart motives:

"Outwardly you keep the law with works out of fear of punishment or love of gain. Likewise you do everything without free desire and love of the law; you act out of aversion and force. You'd rather act otherwise if the law didn't exist. It follows, then, that you, in the depths of your heart, are an enemy of the law. What do you mean, therefore, by teaching another not to steal, when you, in the depths of your heart, are a thief and would be one outwardly too, if you dared. (Of course, outward work doesn't last long with such hypocrites.) So then, you teach others but not yourself; you don't even know what you are teaching. You've never understood the law rightly." (Martin Luther's Preface to the Epistle of St. Paul to the Romans, 1552)

"Man, then, being unwilling (conscious of his own apathy and disinclination toward what is good), he has no real delight in doing the works of the Law. **Lacking right motive, he is constrained to works through fear of punishment, of shame and hell, or else through gainful motive and hope of salvation; not through love of God and desire to honor him.** All works so wrought are sheer **hypocrisy,** and in God's sight are not good. But the Holy Spirit is promised to the believer in Christ, and through Christ's grace the Spirit produces in the heart a desire for good. Under its influence the individual voluntarily and without expectation of reward performs his good works for the honor of God. Through faith and the Spirit he is already justified and in a saved condition, a state he could never have attained by any works. In accordance with this principle, we may readily conclude that all who lack faith and grace fail to observe the Law, even though they torture themselves to death with its requirements." (Martin Luther, St. Stephen's Day, 1542; Luther's Epistle Sermons, pp. 202-203, 1908)

Historical sources from the time of Reformation reveal to us the mentalities of enlightened people whose goodness is not the result of forced manners but the spontaneous result of their matured personalities.

When Alexis de Tocqueville describes the character of enlightened Americans of the first half of the nineteenth century, he observes that, unlike the European aristocrats, they do not have any learned manners of classy behavior, but that "neither the coarse oaths of the populace, nor the elegant and choice expressions of the nobility are to be heard there." Tocqueville observes that there are no vulgar emotions which sometimes we see in European aristocrats along with classy behavior. At the end, Tocqueville notices that in them there is no either hypocritical difference between the outward behavior and the inward state of the spirit:

> "In aristocracies the rules of propriety impose the same demeanor on everyone; they make all the members of the same class appear alike, in spite of their private inclinations; they adorn and they conceal the natural man. Amongst a democratic people manners are neither so tutored nor so uniform, but they are frequently more sincere. They form, as it were, a light and loosely woven veil, through which the real feelings and private opinions of each individual are easily discernible. The form and the substance of human actions often, therefore, stand in closer relation; and if the great picture of human life be less embellished, it is more true. Thus it may be said, in one sense, that the effect of democracy is not exactly to give men any particular manners, but to prevent them from having manners at all." (Alexis de Tocqueville, Democracy in America, Volume 2, p. 219, 1840.)

GOODNESS FROM SELFISH SENTIMENT

Believers who are initiated on goodness by selfish sentiment instead of the motive of selfless love, form a distorted definition of good and evil that is typical for the modern Western world, and according to which the personal convenience is the criterion of good and evil. If a person feels comfortable and if someone's actions awake pleasant feelings in her, then for her it is an evidence of the correct spirit, and if it awakes unpleasant feelings, then it is evil. Such believers label the indulgence of one's own and other's selfishness with the expression of love, while critique, regardless of how well-intentioned, is perceived as evil because it spoils their feelings. When they need to repent for the lack of love, they work to reform their feelings, while

their essential motives of the heart even after repentance remain the same. They misinterpret the following notions of spiritual new birth as if it is a reform of emotions, although the very notion of Law in heart reveals that here is a case of a reform of essential motives:

> "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people." (Jeremiah 31:33)

For those who build their faith on feelings, one distress is enough to spoil their feelings, and their false goodness disappears:

> "Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand. The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell -- and great was its fall." (Matthew 7:24-27)

In order for a person to feel love, enough is the sincere smile of another person, and in order to truly have love in the heart as a motive of behavior, she needs every day to crucify her great Self.

> "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it to life eternal." (John 12:24-25)

PSYCHOLOGICAL CONSOLATION IN TECHNIQUES AND RITUALS GIVES FALSE PEACE TO THE UNREPENTANT

Daily re-examination of one's own heart in the light of the Holy Scriptures is necessary for a man in order to stand up from the prayer empowered by the divine power for his everyday's life temptations: "Did I keep my heart pure for nothing? Did I keep myself innocent for no reason? For I have been stricken all day long And chastened every morning." (Psalm 73:13-14) Jesus Christ reveals that a man receives peace with God behind closed doors of his privacy: "But you, when

you pray, go into your inner room, **close your door and pray to your Father who is in secret,** and your Father who sees what is done in secret will reward you." (Matthew 6:6) In order for our words and deeds to be inspired, the motives of our heart must be right: "The preparations of the heart in man, and the answer of the tongue, is from the LORD. All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits. Commit thy works unto the LORD, and thy thoughts shall be established." (Proverbs 16:1-3)

But believers who, because of relying on themselves instead of on God, are moved by bad motives and who, because of the lack of understanding of the spirit of law, do not know how to repent for their sins, can not be satisfied with a simple faith in God, when they are, due to their unrepentance, still in conflict with Him. That is why they end their personal prayer still dissatisfied with God, and then try to gain a peace of their conscience in other ways, seeking it in the psychological effect of various techniques and rituals, in the blind keeping of various rules, etc.

Search for satisfaction in the psychological effect of confessing one's sins to another man, we find in the institution of confession to the priest in traditional Christianity as well as in the contemporary psychotherapy in confession to a psychotherapist. Psychological researches confirm that therapy by confession helps if for the criterion of improvement are analyzed human feelings. After the confession, people truly feel more relaxed and better. However, if is analyzed the statistics of returns to vices or crime of persons who confess, it is revealed that they are worse than those who did not go to confession and any other psychological treatment. A study published in the American Psychiatric Journal of 1967 showed that participants in Anonymous Alcoholics treatment had a higher rate of return to criminal acts than a non-treatment group. Similarly, the statistics of criminal psychopaths who return after treatment to their offenses (Rice, Harris, & Cormier, 1992) reveal that those who go to the treatment of mutual confession (Social Therapy Unit) are worse than a control group that didn't go for a treatment (77% to 55%).

If we truly repented for our sins, God promises us that our sins He will remember no more (Heb. 8:12), and that's why our need to recall our sins and confess them to others reveals that we have not

really repented for them. Of course, some sins make sense to confess to the one we have sinned to, but not in order to achieve peace in our souls, but in order to improve our relationship with others (James 5:16). Seeking satisfaction for impure conscience in rituals and keeping blind rules can lead us into an obsessive-compulsive disorder:

> "Obsessive-Compulsive Disorder (OCD) is a type of neurosis characterized by obsessive (forced, intrusive) thoughts and compulsive (forced) actions (tasks or rituals) in an attempt to reduce or neutralize unrealistic fear (anxiety). The person performs acts that she perceives as someone else's, imposed and unpleasant, and if she opposes this urge, fear, feeling of guilt and anxiety is intensified. Execution of forced action or the pronunciation of some words brings temporary relief or reduction of tension and anxiety, but the need for forced actions soon returns by which the entire procedure repeats." (Bartz JA, Hollander E. Is obsessive-compulsive disorder an anxiety disorder? Prog Neuropsychopharmacol Biol Psychiatry. May 2006;30(3):338-52.)

As we can see, certain actions can produce loosening of the feeling of guilt, although a man has not repented for the sin which is the source of guilty feeling. Finding satisfaction for unclean conscience in inebriating with feelings through techniques of yoga, meditation, through the effect of idolatry and religious mysticism can only produce the suffocation of our awareness of inner problem and thus only encourage us in our further sinning.

FEAR OF CRITICAL OPINION AND SELF-EXAMINATION PRODUCE A LOSS OF COMMON SENSE

A believer who is driven by bad motives, who leads a spiritual battle in the wrong way, repenting for bad actions but not for heart motives and who seeks a psychological consolation for impure conscience in various techniques and rituals, is afraid to use reason in analyzing the meaning of his actions because he would then become aware of bad motives of the heart and conscious of self-deceiving effect of his techniques. He has the need to free himself from the responsible use of reason and to rely on someone else who will think instead of himself (hence the need for spiritual leaders, gurus, etc.),

or to follow the crowd, or to rely on blind behavioral rules, or to rely on his feelings.

Unlike the entrenched religious conviction - that it is necessary in our faith to exclude our reason, to blindly believe and to rely on our impressions and feelings, the Bible warns:

> "Discretion will protect you, and understanding will guard you. Wisdom will save you from the ways of wicked men." (Proverbs 2:11-12) "The naive believes everything, but the sensible man considers his steps." (Proverbs 14:15) "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9) "He who trusts in his own heart is a fool, but he who walks wisely will be delivered." (Proverbs 28:26) "A fool has no delight in understanding, but that his heart may express itself." (Proverbs 18:2)

Lest we shift the responsibility of thinking and understanding the truth from ourselves to anyone else, even to religious authorities, we are warned with the following words:

> "But you are not to be called rabbi, for you have one teacher, and you are all brothers. And call no man your father on earth, for you have one Father, who is in heaven. Neither be called instructors, for you have one instructor, the Christ. The greatest among you shall be your servant." (Matthew 23:8-11)
>
> "Thus says the Lord: "Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from the Lord." (Jeremiah 17:5)

The Bible does not teach that we should have one person (priest) whom we blindly believe, but rather recommends that we seek advice, and not only from one person, but from the multitude:

> "For by wise guidance you can wage your war, and in abundance of counselors there is victory." (Proverbs 24:6)

In the multitude of advisers we will certainly come across different attitudes, but again we will have to keep our own responsibility on ourselves to conclude, on the basis of the meaning of what was said, who has the right. It will protect us from that pathological reliance on other people, which would make us unable to grow up and become human beings.

We have no excuse not to understand the truth because it is revealed to every human being through reason and conscience by God's Spirit:

"There was the true Light which, coming into the world, enlightens every man. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you." (John 1:9; 14:26)

If, despite everything, the truth we do not understand, then it means that the problem is in our dishonesty:

"For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed." (John 3:20)

WHAT ARE THE IMPLICATIONS OF DISTORTED PRESENTATION OF RELIGION ON CHILDREN'S DEVELOPMENT?

Children who are pressured to obey their parents out of bad motives do not develop their will when resisting the temptation, but the weaknesses of the character through which they are led to obedience. Instructing them to deal with their own feelings as sources of satisfaction for soul's thirst will direct them to the fixation at the first stage of development, which will form the labile personalities that are governed by the current feelings, while the constant need for feeling of being loved will make them too sensitive, emotionally vulnerable and depressive. Superficial and unreasonable moral demands will keep them at the level of dependence on blind rules and authorities that think instead of themselves, even at the time when they should take the responsibility on themselves to think and make decisions.

But the parent can do a great deal to prevent this kind of deviation if by understanding the Scriptures and the spirit of God's law he could reprimand the actions by which the child reveals the bad motives of the heart and superstitions to which the child is naturally inclined. At the time of early development, a child has no wisdom to distinguish good motives from bad ones, but every request for obedience to a parent that leads the child to give up a bad actions, leads him also to resist the bad motives that move him on these bad actions. In the preschool age, when temptation of a child is still very strong, the great strength of the existing whim will keep the child from its hy-

pocritical suppression. When under the pressure of a parent a child is led to resist the bad habit, he will be led to reject also his own bad motive at the root.

The upbringing should begin as early as possible, as soon as the first temptations appear, lest they conquer the child's will. At the time of the school age, the temptation of children is considerably reduced, because then they develop their intellect. And since children's whims in school age are much weaker, under the pressure of the authority of parents they can be more easily suppressed in their manifestation. A child will easily adjust to outward behavior, while in essence he will remain the same. This may deceive the parents to think that they properly raised their children, but only at the time of puberty a child will show if he developed his willpower when he was supposed to do so, with the help of parents in the early preschool age.

DELUSION: *"I TIMELY WARN MY CHILDREN ABOUT THE DANGER OF DRUG ADDICTION. I THINK THAT IT WILL SAVE THEM FROM THIS DANGEROUS TEMPTATION"*

It is hypocritical to criticize the dangers of drug addiction and at the same time, by overprotective upbringing, to lead the child to the formation of a need for inebriating. This need will, after the abuse of emotion of parental attention and love, easily pass to the abuse of excitement of video games, abuse of music, then tobacco or alcohol, and after that to easier, and perhaps later, to heavy drugs. One unconquered need and undeveloped will often lead to a tragic outcome. A child raised in the spirit of modern hedonism, who follows the desires of his heart, should be warned that such desires are by their nature quenchless and that soon, accustomed to the achieved level of stimulation, he will reach for the even stronger source of excitement.

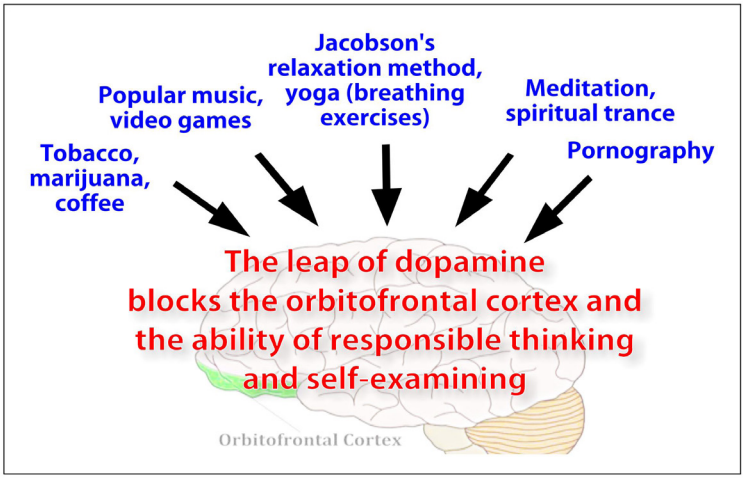
Nothing less harmful is the influence of the apostate Christianity that clothes hedonism with a pious form, so people, instead of narcotics, intoxicate themselves with the feeling of mutual closeness, abuse of music and mystical feelings towards God. Fixation toward God is idolatry. But the search for opiates and techniques of inebriating is not only a mere need of a hedonist man for pleasure and excitement, but it often hides another tragic consequence of the decadence of modern civilization's man.

A need for opiates occurs in the youth as a tool for fighting against their own voice of reason and conscience that makes person a responsible human being!

The ability of reason to judge the difference between meaningful and meaningless, and to examine the quality of its own driving motives, is developed during the school age in order to help a person to maturely bear the temptations of the coming period of adolescence. An adolescent needs to put his sexuality and identity in the correct function and mature as a person. But we can notice that most adolescents, although according to their stage of development show strong independence, show also the same strong unreasonableness of opinion as a consequence of attempts to justify their fall in the temptations of adolescence. By allowing the temptations of sexual desire and personal arrogance and vanity to conquer the will, they come into conflict with the attributes of their own personality which they developed before adolescence and which naturally "moralize" them against violating the principle of one's own chastity. In order for the adolescent to silence the voice of his own reason and conscience, he seeks help from opiates, which will selectively block those brain functions that disturb him, in proportion to how much they have developed in him. While in totalitarian regimes a man struggles against an unpleasant truth by sending heretic or dissident to the stake, in democratic regimes he shoots himself into the head, using techniques that will block the orbitofrontal cortex which is in charge of responsible understanding and decision-making.

Several different scientific studies have shown that the most intelligent people are most inclined to various types of opiates that cause dopamine leap. These opiates are: playing video games, listening to modern music, meditation, consuming tobacco, alcohol, marijuana and other narcotics.

Psychologists tried to explain this phenomenon with the hypothesis that allegedly the most intelligent people are more curious and hence inclined to risky behavior of experimentation with opiates. However, should not more intelligent and rational people show a lower inclination to risk behavior, precisely because they use reason? Isn't it said that monkey must do and try everything, but a man understands by reason and checks the sense?!


Jacobson's relaxation method, yoga (breathing exercises)
Popular music, video games
Meditation, spiritual trance
Tobacco, marijuana, coffee
Pornography
The leap of dopamine blocks the orbitofrontal cortex and the ability of responsible thinking and self-examining
Orbitofrontal Cortex

Dopamine as a neurotransmitter is necessary for the normal functioning of the brain. If there is more of it, the brain will work better. But if there is too much of it, it blocks the frontal cortex of the brain charged for the basic attributes of human personality - reason, conscience and will. Dopamine is not only a neurotransmitter but also a hormone of excitement from which "breath stops" (it blocks deep breathing) opposite to the prolactin, the hormone of sorrow and care (which leads us to sigh deeply out of sorrow, because it deepens breathing). When dopamine provokes excitement because of which our breath stops, then it blocks the analytic function of reason because it initiates other brain functions that are responsible for joy and admiration, but not for analytical examination. Daily raising of dopamine excitement with various opiates is a clear indication that a man has a strong motive to fight against his own reason and his own conscience. People have the need to keep themselves in constant dopamine excitement every day, lest by the analytic function of reason they become aware of the absurdity of their principles of life and their corrupted driving motives.

A person who is a mature personality and who is driven by love, daily raises the question: **"What are the real needs of life?"** and that is why such a person by her everyday experience develops reason in order to respond more adequately to the needs of life. Unlike her, a person who follows the desires of her great Ego, does not have

a need to use reason, but only asks herself *"What would I like to do?"*. Reason bothers her, because it makes her aware that her actions are not the answer to the real needs of life, but to the selfish, carnal and proud needs of Ego for inner satisfaction.

The most intelligent people have the greatest need to fight against reason, because their reason bothers them the most.

When a tribal man performed human sacrifices or sexual orgies, he calmed his conscience by entering into the state of trance by chewing the intoxicating plants and dancing along the music of pronounced rhythm. Through African slaves, tribal music from Africa came to the Western world, and at the time of its decadence inspired the formation of contemporary rock and pop music. Its listening has the same effect on reason as before. Let's just try at some gatherings where popular music is listened to, to launch a serious subject that requires strain of reason in understanding the sense, and we will hear comments that such issues are tiring and that people came to listen to such music namely in order to "turn off". Tobacco consumption is known for a similar effect. Convicts to capital punishment in China are allowed to "take a smoke" before execution, in order to easily face death. Marijuana is known for its product of peace that makes its users careless and irresponsible. Playing video games every day and dealing with pornography also achieve an elevated level of dopamine and reduced competency. About alcohol there's no need to talk additionally. Elevated sugar in the diet (usually through carbonated beverages), yoga, Jacobson's relaxation technique of muscle relaxation and meditation also elevate dopamine and are applied with the same subconscious motives. Experiments with rats in whom dopamine is artificially raised have shown that these rats are more ready for riskier behavior in an attempt to achieve the goal of reaching their food.

In the development of man, the natural level of dopamine reaches the highest level precisely at the time of puberty, due to its developmental role in the psychophysical formation of the adolescent. It is noted that this lifetime is the time with the highest percentage of accidental deaths, because the child has naturally reduced the ability of care and increased tendency toward irresponsible acts. Since pubescent at that time is naturally courageous to experiment with

opiates and to use them as a tool against his disturbed conscience and reason, it is very important for parents to timely preserve a child from any form of inebriating especially from its earliest form when the child is inclined to form the need for inebriating with a sense of being loved, either because of the thwarting of the real need for love, either because of the over-shown attention and love.

One day in a week makes sense to rest the mind and body from responsible and hard work and admire beautiful things in nature and maybe watch some exciting movie that will naturally raise dopamine. But the daily leap of dopamine through video games, tobacco, alcohol, listening to modern music, etc., causes another additional side-effect, which is the launch of an automatic regulation system that reduces dopamine by triggering the apoptosis (death) of dopamine-producing nerve cells.

Organism recognizes daily dopamine excitement as an unnatural state and initiates the process of self-destruction of dopamine neurons, so a man remains without necessary dose of dopamine which he needs for everyday activities (since a dopamine is neurotransmitter, not just a hormone), and then takes a cigarette or other current techniques for raising dopamine to achieve an average dose of it. There is an exit from this "enchanted circle" through the taking of sweet flag tea (Acorus Calamus) that causes the regeneration of dopamine neurons. Of course, the most important thing is to change the meaning of life because the reconciliation with reason and conscience, and hostility towards a sin that reason and conscience condemn - is the only essential solution.

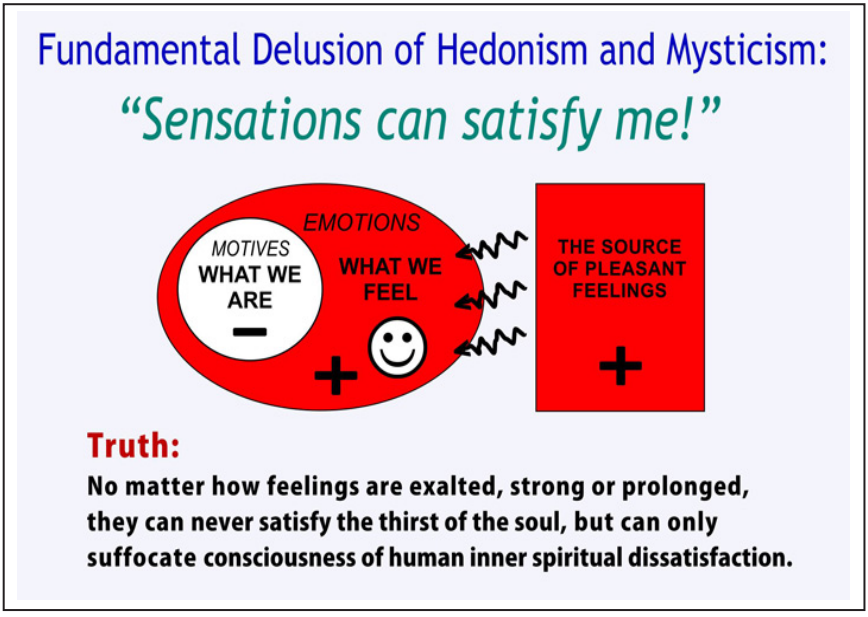
DELUSION: *"I WILL SPEAK NOTHING ABOUT GOD TO THE CHILD, LET HIM ALONE CHOOSE WHETHER TO BELIEVE IN GOD WHEN HE BECOMES ADULT"*

What does it mean to believe in God? First of all, it means giving someone or something the supernatural powers and expecting from it something supernatural, which we can not achieve by our own natural powers.

In that sense, we are all religious. There is no man who is without any faith in anything, because life requires of us to believe and trust. If we would lose the faith completely, we would stop doing anything,

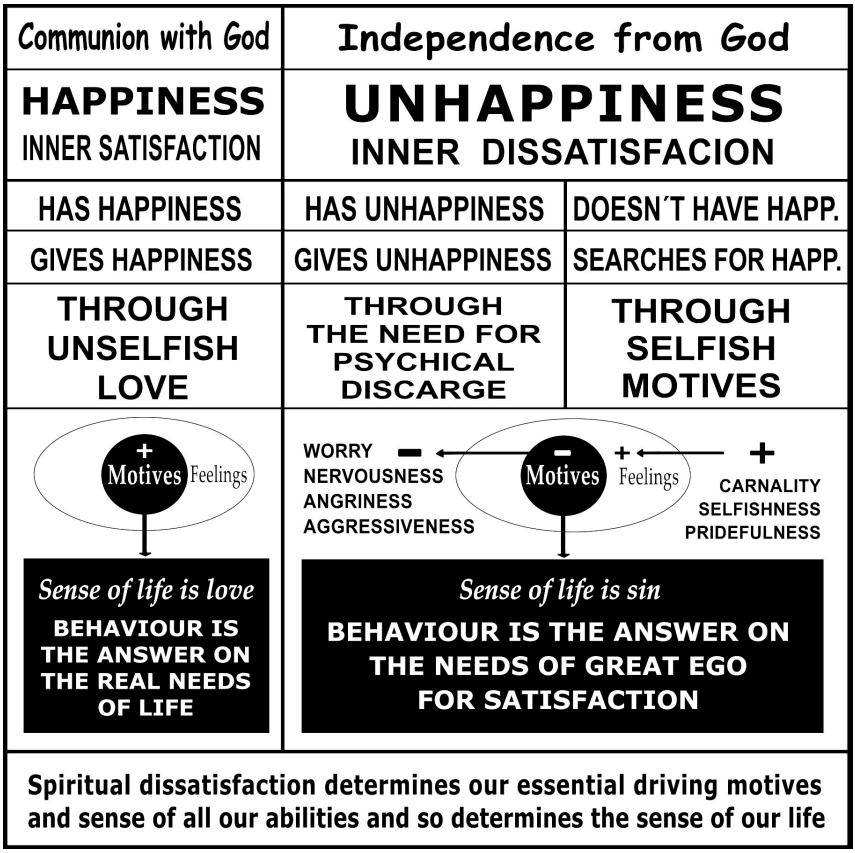
because everything would lose the meaning for us. But we always rely on something or someone. We all "pray" to someone or something, in the attempt of our soul to be satisfied and to gain security. But the question is how sensible we are at it, how much our god in whom we trust is truly the real God.

Each atheist gives supernatural and divine function to the sources of his pleasure by the very belief that pleasure will succeed in satisfying it. Unconsciously, each atheist sees a god in what makes him happy in the sense that it fulfills his thirst of the soul. Someone sees God in his own personal values, and someone in the values of his nation. Someone in sex, food, money, music. Somebody in drinking alcohol, someone in inebriating with falling in love, someone in inebriating with religious feelings.


Fundamental Delusion of Hedonism and Mysticism:
"Sensations can satisfy me!"
EMOTIONS
MOTIVES
WHAT WE ARE
WHAT WE FEEL
THE SOURCE OF PLEASANT FEELINGS
Truth:
No matter how feelings are exalted, strong or prolonged, they can never satisfy the thirst of the soul, but can only suffocate consciousness of human inner spiritual dissatisfaction.

Every ability that a person develops in her own development represents to her a temptation to see in it a god who, allegedly, will be able to satisfy her. However, no ability, and even ability of mental performances, experiences and feelings, is able to truly satisfy a man and make him happy. These false gods are unable to give a man the power to love himself, other people and humanity. They are not able

to give him victory over character defects, to provide him with true love as the motive and meaning of life, nor can they help him to renounce the inner dissatisfaction of the spirit that is the source of his sinfulness and misfortune. They are not able to genuinely satisfy the thirst of the soul in order to free a man from the temptation of the abuse of his developmental stages. Atheistic objects of trust can only help a person to stifle the awareness of her own problem, but not to solve her essential problem. That's why they are false gods.



If the plant could take an arrogant attitude towards the Sun as the source of its vital energy and tried to find the energy to live in itself by commencing to draw its leaves to itself, it would quickly wither. The same is with us people. If we try to achieve happiness, love and

meaning of life independently of God, we would try impossible. Namely, we have certainly noticed that it is the main initiator which leads a person to abuse abilities for satisfaction – a deep internal dissatisfaction. Every sin under the Sun is the result of spiritual dissatisfaction, which burdens a man, on the one hand, with the pursuit of happiness through various forms of inebriating and fixation, and, on the other hand, with the need for psychological discharge of internal dissatisfaction.

Pleasant notions and experiences, no matter how exalted, strong or long-lasting, are not able to remove this dissatisfaction, but the most they can do is to suffocate a man's consciousness of inner dissatisfaction. That's why the thirst of the soul of a man, while he is separated from God, is insatiable.

In order for a man to commit sin, he must be separated from God. He must make himself unhappy in his own essence that he might have the motive to abuse his feelings or other of his abilities in order to enjoy in them. This tendency to make himself unhappy is observed also in little children.

In order to explain the nature of temptation, we will use one example. Suppose, while walking with mother, the child saw a beautiful toy in the shop window and wished he had it. There is nothing wrong when a little child wants his parent to buy him a toy. The real need of the child is to play with toys. But let's assume that the child this time had a temptation because the parent could not buy this toy. A child can react in two essentially different ways. He can be reconciled with the fact that he will not get the toy and to remain content with his relationship with the parent. But the child can continue to insist on satisfying that need, and eventually start to rage and roll around on the street because he has not received the desired toy. In this case, the child had to make himself unhappy in his being to have a motive to still want a toy, despite the thwarting of his real need.

Because of his immature reaction to temptation, the child is overruled by the desire for a toy which no longer responds to his real needs, but to dissatisfaction in which the child fell in an attempt to satisfy his, at first, real need. If the real need of a child for a toy would now be satisfied, internal dissatisfaction would still remain. A child would probably very quickly show dissatisfaction with the toy that

he received, and would sublimate his dissatisfaction in the constant and unrestrained need for toys or some other forms of pleasure.

An insatiable need can be formed not only by its thwarting, but also by continuous indulging. A parent who meets each child's need for a toy, leads the child to the same insatiable need for toys into which the child could fall if the need for a toy was frustrated. In both cases, we see that an essential cause of attachment (fixation) to the source of pleasure is internal dissatisfaction, which in this way the child tries to satisfy. The only reason why a person lags behind in developing her personality is her spiritual dissatisfaction, which results in fixation, consolidation and bonding for the developmental stages which she abuses.

Separation from God results in constant internal dissatisfaction of the soul, that the whole meaning of our life then becomes burdened with the only but insatiable need of the soul for its own satisfaction. Our real needs of life are being neglected by this, and the meaning of living for others and the ability to love - become unachievable. As the sole hope of the plant is to direct its leaves to the Sun, so is our only hope to turn our soul towards the One who is "the true Light which, coming into the world, enlightens every man." (John 1:9).

What does this knowledge imply to us in relation to our relationship with the child's religiosity? Should we wait for his legal age when he will, free from all influences, unbiasedly and independently, make his decision on the relationship with God? No, because the child is already under the strong influence of the heritage. The child, by his very nature, is very prone to religiousness, and namely to the very worst religiousness, that leads him to seek his fulfillment in the wrong function of his developmental abilities, where he makes himself the deities from the objects of his fixations. Strong internal dissatisfaction, which is proportionate to the degree of his inherited independence from God, will lead him to the abuse of every ability typical for the stage of development which is the most pronounced in the child.

It is therefore very important that parents with their disciplinary influence divert their child from abuse of developmental abilities and, according to the child's power of understanding, his objects of confidence rise above the deceitful deities of this world, to God the

Creator of life and the Redeemer of the fallen people, in order to find in Him freedom and haven from the sinful tendencies of his fallen nature. If a child is not by right upbringing led to satiate the thirst of his soul in the union with the real God, he will try to compensate it with the abuse of the abilities of his developmental stages, which will result in a fixation and a lag in personality development at the stage whose abilities are abused for the sake of satisfaction.

In our intention to raise a child properly, God will be our helper and counselor. Of course, first, it is necessary for us to overcome ourselves and mature as personalities, so that we can help others to conquer themselves.

The caring relationship of God towards us is based on the same stages on which our relationship with children should be based:

> "Thus you are to know in your heart that the LORD your God was disciplining you just as a man disciplines his son." (Deuteronomy 8:5)

A concrete description of the developmental stages we have in the following words of the Apostle Peter:

> "Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, and in your godliness, brotherly kindness, and in your brotherly kindness, love." (2 Peter 1:5-7)

God perfectly leads and disciplines a man.

First, God reveals to a man His love that he can trust Him and rely upon Him.

Then, by revealed love, God calls a man to repent and reject all conscious sins and do good to others.

He then gives him reason to be able to understand other people's real needs because love is a reasonable response to a need rather than blind keeping of the rules. Also, by the same reason, he is able to distinguish between the correct motives of his heart from the defective ones (true love from selfish love, etc.).

Then God invites him to overcome the desires of his heart, which, if he does not defeat them, will make him emotionally vulnerable and immature for marriage.

And then he should conquer his arrogance, which, if not defeated, will make him easily insulted and socially immature.

Only when he overcomes it, he becomes able to make the life decisions (for God through baptism and for the spouse through marital decision), decisions that are now strong because he does not base them on desires and arrogance but on free will.

Then, he can take on the responsibility to live for loved ones, and then to live for humanity.

DELUSION: *"I, AS A MOTHER AND A CHRISTIAN WOMAN, SYMPATHIZE WITH MY SON, HE IS SUCH, WITH THE DESIRE TOWARDS THE SAME AND NOT THE OPPOSITE SEX, AND I CAN NOT ASK OF HIM TO BE THE ONE WHO IS NOT, TO BE A HYPOCRITE!"*

This mother considers herself a Christian, but nevertheless, she is discouraged by the idea that a man can change himself. It seems to her that the temptation of her son is too drastic to expect God's intervention and answering of prayers for the victory over the desire for the same sex. But isn't the victory over his own desire for the opposite sex demanding equally drastic help as a victory of desire for one's own sex? Is this mother, as a Christian, not familiar with the following requirements of the Holy Scriptures:

> "And not prostitute yourselves by following your own heart and your own eyes." (Numbers 15:39)
>
> "But I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart." (Matthew 5:28) "And make no provision for the flesh in regard to its lusts." (Romans 13:14) "For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world." (1 John 2:16) "And they that are Christ's have crucified the flesh with the affections and lusts." (Galatians 5:24)

As we see, an unconquered desire directed towards the opposite sex is the temptation to be defeated just as the temptation of a desire for one's own sex. God's requirement is:

> "So circumcise your heart, and stiffen your neck no longer. For the LORD your God is the God of gods and the Lord of lords, the great,

the mighty, and the awesome God who does not show partiality nor take a bribe." (Deuteronomy 10:16-17)

If God will hear the man's cry for the victory over the desire that is directed toward the opposite sex, will not He also hear our voice if we pray for victory over a desire that is directed towards our own sex?!

But the modern Western world in every way tries to suffocate a man's awareness of the need for reform, and promotes the understanding that everything that is natural in us is naturally right. From this follows that the reason, conscience and will are the attributes of the personality that disturb us because they burden us with the awareness that these natural motives should be resisted. Contemporary Protestantism, by its spiritual apostasy, indulged the following of its own natural impulses as God-given. Protestants replaced the principle of "Only Scripture" with the principle of "Only my feelings," and the authority of God's law with the authority of one's own desires. The Old Testament is considered abolished on the cross, while from the New Testament only fragments are kept, torn from its context.

Even Jesus' words are rejected by the claim that they were spoken before the sacrifice on the cross that allegedly abolished the requirements of God's law. But without law, which makes us conscious of our own sinfulness, we do not have the protection from subtle reliance on ourselves, while we may declaratively advocate faith in God. The purpose of the law is "that sin by the commandment might become exceeding sinful." (Romans 7:13) "Since through the law comes knowledge of sin." (Romans 3:20) Apostle Paul reveals that without law he is not conscious of sin: "I would not have known what is to covet if the law had not said You shall not covet." (Romans 7:7) As the law condemns everything we do by living "after the flesh", it keeps us from relying on ourselves (body) and holds firmly directed toward the Lord as the only Savior.

Daily life temptations require constant drastic help from Heaven so that we can overcome them both in ourselves and in our children, and therefore awareness of dependence on God. Helping a child and adolescent to overcome egocentrism, laziness, aggressive behavior as well as sexual desire towards the same or the opposite sex is not possible without a spiritual experience, for the reason explained in

the previous chapter. A man doesn't really have the power to replace God and satisfy the thirst of his own soul and thus attain the freedom of mind and will from his need for abuse of his abilities. The Bible describes a man's powerlessness to change himself by comparing it with the ability of a man to change his skin color:

> "Can the Ethiopian change his skin or the leopard his spots? Then you also can do good who are accustomed to doing evil." (Jeremiah 13:23)

By relying on himself by his will, a man can only be a hypocrite who suppresses his weaknesses in manifestation, unable to solve the problem of the character of the very motives of his own heart. If we try to find righteousness in our heart we will be disappointed, if our criteria of good and evil are correct. When in the light of God's law we understand our true state, then, like the apostle Paul, we will become aware that we have nothing to find in ourselves:

> "For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing." (Romans 7:18-19)

But the very awareness that we can not find goodness in ourselves will namely preserve us from relying on ourselves and lead us to rely only on God:

> "For when I am weak, then I am strong." (2 Corinthians 12:10)

And if we do not rely on ourselves, sin will no longer rule over us, because the sinful tendencies that result from our independence from God will not have the force anymore precisely because we do not rely on ourselves anymore, but we live by trusting in God:

> "But I say, walk by the Spirit, and you will not gratify the desires of the flesh." (Galatians 5:16)
>
> "In order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in

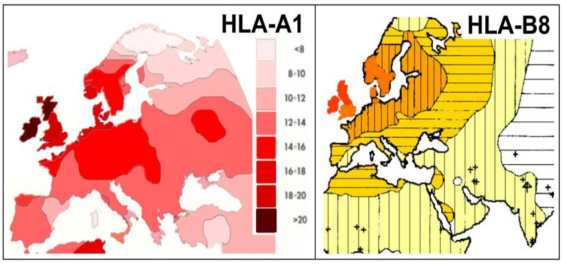
the flesh cannot please God. You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness." (Romans 8:4-10)

So, we can be what we haven't been until now. Daily life trials require of us to change ourselves in one of two opposite directions. If we follow our heart, then we fall. And when we live by faith in God, when we no longer rely on ourselves, it doesn't matter anymore what we are by nature, but what is like the One who we trust in.

Awareness of God who is worthy of trust is very important if we want to properly raise our children. Only supernatural help can save us and our children from temptation.

HLA (women)	Mean testosterone concentration (ng/100 ml)
A1	33.5 ± 13.8
A2	42.1 ± 21.3
A3	46.1 ± 23.8
A9	42.7 ± 18.9
A10	37.7 ± 22.0
A11	43.0 ± 22.4
B5	49.0 ± 23.6
B8	30.5 ± 10.1
B12	48.9 ± 23.5
B18	40.3 ± 18.5
B27	38.0 ± 17.9
Bw35	42.4 ± 22.8

Because of the lack of understanding of freedom that the Gospel brings us, parents give up the idea that their children can overcome their temptations. Data on genetic sources of child's aggression through the correlation of ADHD with the genetic marker HLA-DR4 takes away the hope from those who believe only in flesh. The correlation between higher levels of testosterone and ADHD was found. It was found that most people in the Northern European region with HLA-DR4 antigen which is in correlation with high ADHD have, together with it in the same group of HLA genes, inherited antigen HLA-B44 for which a high level of testosterone correlation has been proved, even in female persons with that inherited antigen. In addition to antigen B44, it has been found that the B51 antigen is correlated with high testosterone. It has also been found that people with low inclination to ADHD have inherited HLA-DR3, which in many people (in Europe) is commonly inherited together with the HLA-A1 and B8 antigens, for which a correlation with low levels of testosterone has been proved.



If, on the basis of the presence of haplotype HLA-A1, B8, DR3, we see which nations have low testosterone, we will see that these nations are typical representatives of the so-called Nordic anthropological type. The Nordic anthropological description corresponds to the description of Hyper-thymic persons who have an extended pre-puberty period and whose sexuality is poorly carnal (due to low testosterone), and is more based on childish curiosity and the following motives which pedagogues earlier openly named perverted and therefore drew attention to the fact that such a youth "should be constantly under the watchful supervision by pedagogues":

> "Hyper-thymic type occurs due to excessive work of thymic (thorax) glands. Its main feature is unreliable, sexually undeveloped, unformed facial appearance and entire body. Individual retains childish, immature appearance. Excitability and lability in neuro-vegetative system is in harmony with a weak muscle strength, weak will and unsteady affectivity. In this type, as there is not enough physical support for sexuality: body composition maintains its childish appearance, and sexuality is maturing slowly with difficulties in the final form. The long gender intangibility represents a promising condition for the development of sexual and moral perversion. That is why this type of pubescents should be constantly under the watchful supervision by pedagogues." (Aleksandar Kostic, Sexual Knowing III, 1953)
>
> In the endocrinological literature we read about "thymic" individuals: "They remain childlike in their character, so that they are self-centered; simple in their mental processes and imitative; looking for protection and care, and more or less unfitted for the active struggles of life. ... Although they seem far advanced for their years while still young, yet they never seem they could mature thoroughly, and become blocked in early adolescence." (James Vance May, Mental diseases; a public health problem, p. 216)

> "Some investigators believe that the thymus may control to some extent the mental make-up as well, namely, that those in whom thymus action persists remain childlike, self-centered, and simple in their mental processes and initiative, whereas those whose thymus disappears too soon become easily aroused to anger and are resentful. While they seem quite advanced when young, they never seem to mature completely." (Morris Fishbein, Illustrated medical and health encyclopedia, vol 7 and 8, p. 2022)
>
> "Usually persons with a hyperthymic constitution are not related to others; they are too highly self-centered. Triumphs, for example, may be announced without the least display of concern for others. I once saw a man in therapy who had no qualms about telling his wife for an hour and a half how terrific he was. Occasional identification with something great is tolerable, but anything more triggers a negative reaction in others. For the grandiose self, there is no more relatedness, nor is there a desire to share joy; instead there is an alliance of joy and power: "I'm glad I have it and you don't."" (Verena Kast, Joy, Inspiration, and Hope, 101)

Therefore, due to the pronounced temptation of egocentricity, the Nordic type is inclined to form a strong psychological need for care and love which, if indulged unrestrictedly, forms a person dependent on egocentric indulgences. This selfish need of fallen human nature, which modern psychologists try to justify as a normal psychological need for care and love, in fact is the main source of depression of the modern man. As this need is insatiable, its thwarting naturally leads into depression. Instead of rebuking a man for selfish motives, contemporary psychologists provide incredible relief from feelings of guilt when to their depressed patients they succeed in explaining that their parents are guilty of everything, because they failed to satisfy their insatiable urges. And as a result, these psychologists, instead of repentance for selfish motives, provide a solution in satisfying of these motives, believing that the remedy for a depressed heart is - the feeling of being loved.

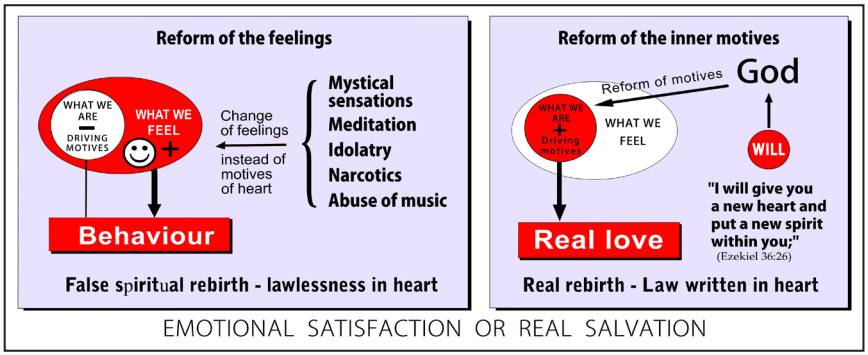
It is very unfair that in the literature of popular psychology they bring out only the fact that the frustration (thwarting) of the need for love leads to fixation, while they intentionally omit the fact that exce-

ssive giving of attention and love can have the same result, to lead the child to form an insatiable need for an emotion of being loved.

> "Insufficient or excessive gratification in any stage could lead to fixation in that stage and to the development of traits characteristic of that stage." (Spencer A. Rathus, Psychology: Concepts and Connections, p. 427)
>
> "Alternatively, excessive gratification or frustration at any stage can lead to regression, which is a tendency to revert to a prior psychosexual level in the face of conflict or stress." (Irving B. Weiner, W. Edward Craighead, The Corsini Encyclopedia of Psychology, Volume 2, p. 529)
>
> "Both excessive gratification and excessive frustration can shape the nature of adult character traits as well as neurotic adjustments." (E. Jerry Phares, Introduction to personality, p. 96)

Therefore, the fixation i.e. attachment for the feelings that lead to the formation of an unquenchable need for inebriating (the tendency to narcotics and other addiction diseases) is not a fruit of mere absence of love in childhood, but of excessive showing of love and attention. If psychologists would proclaim that part of the truth, their manipulation of patients would be unmasked to the absurd. If the excessive provision of an emotion of love and attention spoiled a person at the time of her childhood, how could the same emotion of love and attention now heal her?! Following their logic, a person who was too loved in her youth, and who now has a strong need for emotion of love and for various opiates, can be helped by receiving the same strong feeling of love that ruined her in the time of her youth. But the feeling of happiness is only a feeling of happiness and can not truly satisfy anyone, but it can only suffocate a person's consciousness of inner dissatisfaction which is the result of her separation from God.

We see that without a spiritual solution, without a communion with God that satisfies the thirst of the soul at its root, a modern man can not overcome depression. Pleasant feelings are not a cure but a poison that feeds the carcinoma of selfishness of our heart. Pleasant feelings not only suffocate the awareness of emptiness, but feed and over time develop our selfish Ego. The essential solution is not in the change of what we feel, but of what we are. And this is impossible without encounter with God.

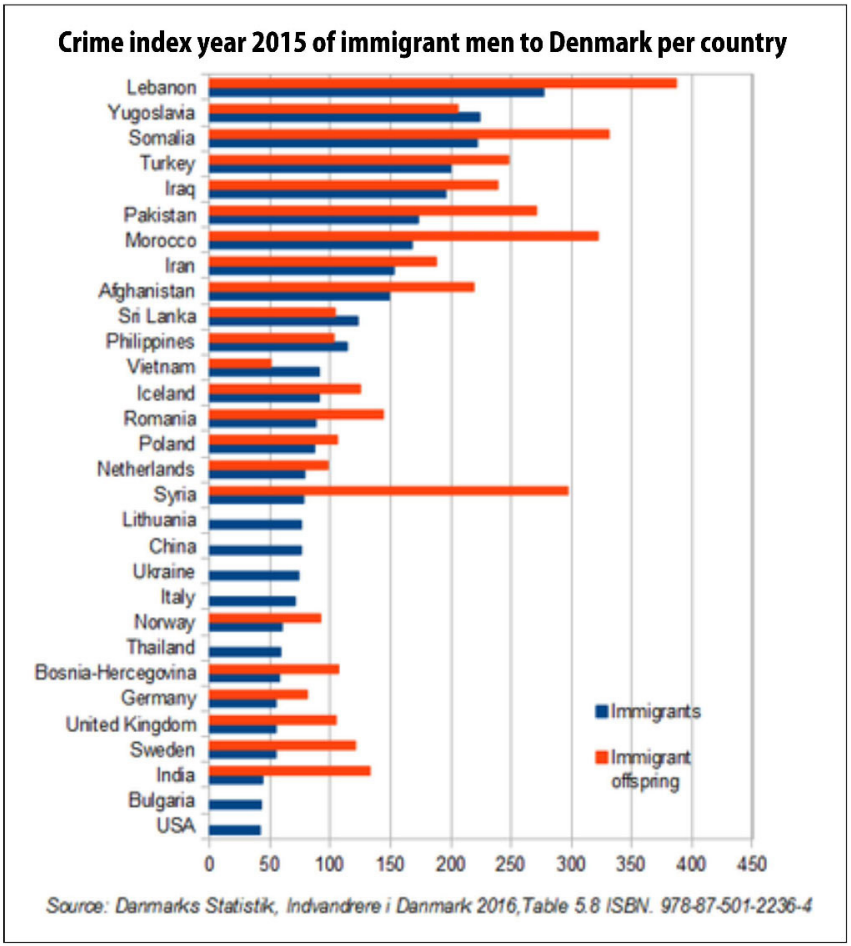


We noticed that the Nordic man has one more temptation: the low level of testosterone forms in him a pronounced stage of sexual indetermination, due to which his sexuality at the time of puberty doesn't have clearly defined sexual orientation. If during this stage something awakens his sexual desire, he will be tempted to be directed towards the same sex and become fixed there, especially when modern psychologists catch him at that stage and declare him to be such, and that he can not be anything else.

Since these temptations are the result of genetically very developed abilities of the first stage of development and development in pre-puberty, it is impossible to imagine how a person can be protected from the abuse of these abilities except by spiritual solution, through removing of the inner dissatisfaction that performs bonding (fixation) for the abilities of these stages of development. Western civilization, unable to reform human motives, tries to "solve" the problem of homosexuality, proclaiming it as orientation, while the problem of aggressive children solves by chemical lobotomy - tablets.

The temptation of the completely opposite kind in relation to egocentric children, we encounter in children characterized by genetically high levels of testosterone, which is correlated with HLA-B44 and HLA-B51 antigens. Numerous scientific papers have demonstrated the tendency of persons with higher levels of testosterone toward lack of compassion, toward violence and aggression. Now we are interested in which nations show the highest level of antigen B44 and B51 that are correlated with high testosterone.

The antigen HLA-B44 follows the carriers of the Atlantic-Mediterranean anthropological type (also called the megalithic type) and is the



most frequent antigen in the Basques (Spain Arratia Valley) (42.3%), in Morocco (39%), Scotland-Orkney (37.4 %), in Northern Ireland (35.7%), Bosnia (32.5%), Wales (32%), England - Manchester (31.6%), Egypt (30%), Jews in Morocco (27,1%), Georgian Kurds (25.9%), Norwegians (total average) (25.3%), Sweden (23.7%), Tunisia (22%), Poland (21.9%), Serbia (16, 4%), etc. Antigen HLA-B51 follows the carriers of dinaric anthropological type and is the most commonly distributed antigen in Pakistan (Kalash) (49%), Pashtun (39.9%), Oman (39%), in tribe Shaigiya in Sudan (38.8%), Saudi Arabia (36.6%), Iraq (33.9%), Albania (33%), Kurds (29.8%), the former Yugoslavia (29.02%), and Turkey (28.8%).

When we analyze statistical reports on criminal acts of immigration in Denmark, then we see a high proportion namely of the population originating from these countries with antigens B44 and B51.

We recognize immigrants from the Islamic world at the top of criminal statistics along with the population of countries from the former Yugoslavia (Source: Danmarks Statistik, Indvandrere and Danmark 2016, Table 5.8). However, we need to notice an exception, that on that list of people with higher testosterone there are also nations who do not show a pronounced criminal behavior. These are the nations who had the process of Reformation and enlightenment, and who during the Reformation changed their mentality. But we should not be deceived by the belief that the spirit of aggressivity that these nations had before the Reformation is not resurrected now when they have rejected the Reformation. England is still one of the safest countries to live in the world, but it should not be lost from sight that the level of crime has increased in it about 50 times in about 100 years. At the level of juvenile delinquency, we also see the decadence process. In Sweden, between 1913 and 1947, in the range of 34 years, only two minors were convicted of murder. But in the same range of time, between 1973 and 2007, 171 minors were convicted of murder. The consequences of Reformation have remained, but they are slowly disappearing.

But if we go to the past of these nations before the time of Reformation, we will see that they did not differ in any way from other people who today show a high tendency to crime and aggressive behavior. Germans have been described as warlike and lazy even in antiquity, justified by the climatic conditions of the countries in which they live.

Claudius Ptolemy wrote about them:

> "Those who live under the more northern parallels, those, I mean, who have the Bears over their heads, since they are far removed from the zodiac and the heat of the sun, are therefore cooled; but because they have a richer share of moisture, which is most nourishing and is not there exhausted by heat, they are white in complexion, straight-haired, tall and well-nourished, and somewhat cold by nature; these too are savage in their habits, because their dwelling places are continually cold. The wintry character of their

climate, the size of their plants, and the wildness of their animals are in accord with these qualities." (Claudius Ptolemy, The Tetrabiblos, p. 53)

Roman historian Tacitus wrote about the Germans:

"Nor are they as easily persuaded to plough the earth and to wait for the year's produce as to challenge an enemy and earn the honour of wounds. Nay, they actually think it tame and stupid to acquire by the sweat of toil what they might win by their blood. Whenever they are not fighting, they pass much of their time in the chase, and still more in idleness, giving themselves up to sleep and to feasting, the bravest and the most warlike doing nothing, and surrendering the management of the household, of the home, and of the land, to the women, the old men, and all the weakest members of the family. They themselves lie buried in sloth, a strange combination in their nature that the same men should be so fond of idleness, so averse to peace." (Gaius Cornelius Tacitus, Germany, p. 17)

Even a thousand years of Christianity failed to reform their character. The Germans could not, in any way, accept a system of formal rules that would make hypocrites of them. Papal manners seemed to them forced and hypocritical.

But neither the Italians thought about Germans in more exalted way. German students, who went to study at the universities in Italy in the 15th century, listened with astonishment to the Italians describing their mentality as a non-cultural, rough and barbaric.

How is it possible that 1000 years of Christianity failed to reform the mentality of Germans?

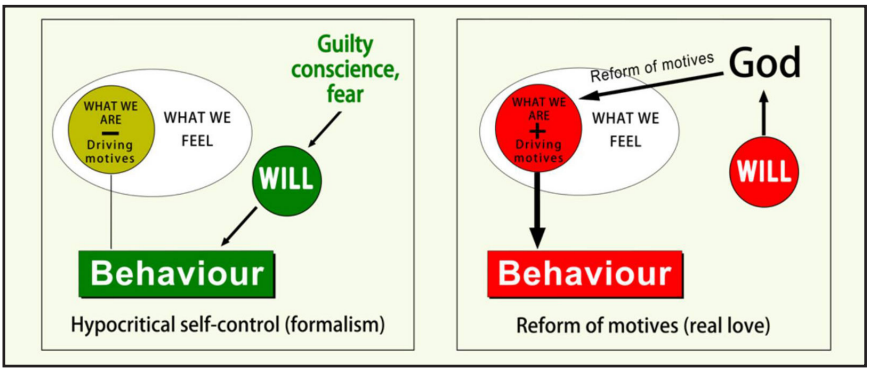
The explanation why many people are not ready to practically adopt the values of moral behavior is the same as in the case of a woman caught in the adultery and brought by the Pharisees before Jesus. According to the Pharisees, who demanded her stoning, this woman did not deserve any kind of mercy nor a new chance, because she has been repeatedly rebuked by them for her adultery. How many times did she hear from the Pharisees' mouth the rebuke against her own wicked life? Perhaps thousands of times! But that did not help her. The Pharisees were moralizing to her for her sins, and she was burdened with guilt and shame, and such a charge could only

produce the suppressing of desire in its manifestation. And she did not want to be a hypocrite. But only one sole encounter with Jesus changed her whole life.

When the Pharisees brought her before Jesus, He did not satisfy the requirement of the criminal law – her to be stoned for her sin, because spiritual teachers didn't do all for her salvation. They didn't help her to overcome her temptation.

What was the essential delusion of the Pharisees?

The Pharisees interpreted the precepts of God's moral law (Decalogue) formally, as if they were precepts of a criminal law, and not a moral law requiring the reform of the heart motives.



Although a criminal law has its place - to ensure civil security by hindering a man not to endanger others using fear of punishment, it has no purpose of keeping people from the sin itself. It is made only for the unrighteous:

> "Realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, ..." (1 Timothy 1:9-10)

Intimidation by the requirements of the criminal law was the "gospel" of the Pharisees, but also of all other hypocrites throughout the history.

To those who have tried to motivate themselves to repentant by fear of punishment and thus to force themselves to correct behavior, Scripture brings reprimand that such fear breeds hypocrisy:

> "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder." (Isaiah 29:13-14)
>
> "There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love." (1 John 4:18)
>
> "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Timothy 1:7)

When the Israelites came out of the Babylonian bondage, they bitterly cried while listening to the demands of the Law that they broke and the revelations of God's guardianship that they had so far despised ungratefully. Then the priests "said to all the people, This day is holy to the LORD your God; do not mourn or weep. For all the people were weeping when they heard the words of the law. Then he said to them, Go, eat of the fat, drink of the sweet, and send portions to him who has nothing prepared; for this day is holy to our Lord. Do not be grieved, for the joy of the LORD is your strength." (Nehemiah 8:9-10)

If people, aware of their real guilt, continued to surrender themselves to their sorrow and feelings of guilt, their decision to repent would be forced and hypocritical. And as this feeling would later disappear, they would fall into the sin again. And this is how love and gratitude to God and neighbor became the power that kept them always from sin.

While it is realistic that a person feels guilt, sorrow and shame for their sins, these feelings must never become the driving force behind repentance, for they will only produce the suppression of sin in the subconsciousness and result in hypocrisy.

The only power for repentance should be the true selfless love, which we do not find in ourselves but in God through proper knowledge of God and reliance on Him.

> "Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?" (Romans 2:4)

If the Pharisees correctly understood the spirit of the law in the way the Old Testament prophets revealed it and searched for the power for moral life in God and not in the awakening of the fear of unclean conscience and shame of humiliated human pride, the woman from the mentioned event would have repented long time ago and perhaps would have never fallen into sin. Their words of reproach had hindered her to overcome the temptation because they led her merely to suppress her weaknesses in manifestation in the same way that they themselves suppressed them.

The hypocrites can not offer to other people anything but hypocrisy. Powerlessness of the Pharisees to help themselves with their corrupted doctrine, Jesus exposed when by His finger He started to write their secret sins on a sand. And then he told the prosecutors:

> "He who is without sin among you, let him be the first to throw a stone at her." Again He stooped down and wrote on the ground. When they heard it, they began to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center of the court. Straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" She said, "No one, Lord." And Jesus said, "I do not condemn you, either. Go. From now on sin no more."" (John 8:7-11)

And the heart of this adulterer woman was broken. Jesus' grace has produced what years of burdening with guilt and shame failed. A healthy motive for repentance that she never succeeded to find in her heart, her shame and unclean conscience, she finally found in Jesus.

And when such light from Heaven illuminated the German people, it produced the same results.

> "Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him God accomplished a great work for the reformation of the church

and the enlightenment of the world." (Ellen G. White, The Great Controversy, p.121)

"The blow was finally delivered when in 1517 Martin Luther nailed his ninety-five theses on the church door of Wittenberg. The proud and mighty church which for many centuries had struggled for supreme authority not only in ecclesiastical but also in secular affairs of the state could not consent to the humiliating limitation of its sphere of activity demanded by Wycliffe, Huss, and Martin Luther. On the other hand, without this limitation no emancipation could be expected from the trammels of orthodox theology and of the highly complex ecclesiastical organization which was the nursery of this theology. Not reformation but ecclesiastical reconstruction, which made emancipation from medievalism possible, was the real aim of these three originators of the great movement called the Reformation. The emancipation came and it certainly led to the boldest intellectual and spiritual upheaval in the history of mankind. It succeeded because the historical evolution of the individualistic Christian civilization paved the way for it..." (Michael Pupin, The New Reformation, p.22, 1927)

At the time of the Reformation the mentality of Germans experiences a radical change. In the middle of the XIX century, Ljubomir Nenadovic wrote:

"Germans are pious, industrious and moderate. They live by this saying: work as if you were to live forever, but pray to God as if you were to die tomorrow. No peoples depict their shortcomings and mistakes by themselves so sharply as the Germans.... Everywhere you see happy and content people. Nowhere do you see malice or envy. Everyone rejoices in others welfare, everyone pities others misfortune. German communities are so shaped and arranged, that it seems to you as if everyone lives just for the benefit and satisfaction of their fellowmen. This is a country where they care for domesticated animals to feel the plenitude of humane civilization. Everyone is obligated to treat their cattle humanely. Over a few short time-spans, Germans achieved miracles, transformed their land into real paradise, a land Romans talked about as a Siberia; developed their industry, reformed the Roman faith, originated

schools, sciences, laws, freedom, and with real enlightenment illuminated middle Europe. In the areas where the apostles came from, in the fatherhood of Jesus Christ, reigns darkness and superstition, but up North a German pastor fronting assembled people teaches Christian love and translates the gospel words in the way that is heard and understood by people who love real truth and who desire an ever further progress and enlightenment of their reason." (L.Nenadovic, Letters from Germany, 1874)

Speaking of the ancient Vikings, known for their warlike spirit, sources from the 18th century were explaining the causes of the reform of their mentality:

"How came they to be so docile and tractable as to submit to the arts of agriculture? Does a nation, habituated to arms and to idleness, easily give itself up to industry and the arts of peace? If we can answer this question aright, we shall know to what the happy transformation of the North is to be ascribed. ... I have yet shown that the Gospel had now been for three centuries preached in Scandinavia. To this, doubtless, as the principal cause, we must attribute the happy alteration of manners in those barbarous regions. Christian godliness has the promise of the life that now is, as well as of that which is to come. While it conducts enslaved souls into liberty, and, turning them from the power of Satan to God, invests them with the garments of salvation, it also meliorates their condition in this life, and diffuses through the world the most salutary precepts of peace, order, and tranquillity. Let not men expect the general civilization of the globe by any other methods. ... We enjoy, at this day, the advantages of society derived to Europe, from the propagation of the Gospel, while we ungratefully depreciate the labours of those Christian missionaries, through which, under God, those advantages were conveyed to us. ... The durable change of their manners intimates, that their country must have been blessed with one of those gracious "effusions" of the holy Spirit, the consequences of which are commonly felt for ages after." (The Works of the Late Rev. Joseph Milner (1744–1797) in Eight Volumes, vol. III, p. 298, 1810)

The reform of the mentality also imbued other nations who turned to the neglected truths of the Gospel:

"´Peace has her habitation in our town,´ 'no quarrel, no hypocrisy, no envy, no strife. Whence can such union come but from the Lord, and our doctrine, which fills us with the fruits of peace and piety?'" (James A. Wylie, The History of Protestantism, Published by Hartland Publications, 2003, p. 496)

"Cursing and swearing, unchastity, sacrilege, adultery, and impure living, such as prevail in many places where I have lived, are here unknown. There are no pimps and harlots. Benevolence is so great that the poor need not beg. The people admonish each other in brotherly fashion, as Christ prescribes. Lawsuits are banished from the city; nor is there any simony, murder, or party spirit, but only peace and charity. On the other hand ... churches are quite free from all idolatry." (Philip Schaff, History of the Christian Church, p. 645)

The travelogue "Letters from a Russian traveler" by historian Nikolay Mikhaylovich Karamzin, (1766-1826) is one of the greatest works of Russian literature of the 18th century. It was written between 1789 and 1790 and reveals the blessing of the reformed mentality in the English, which is especially important to us here in describing family relationships:

"The pretty wife walks arm in arm with her husband and not with some charmer, some cicisbeo. In short, rare is the bachelor who would not sigh at the sight of the beauty and happiness of the children, the modesty and purity of the women. Yes, my friends, here the women are modest and virtuous and consequently the husbands are happy. An Englishwoman is trained for domestic life, and develops the qualities of a good wife and mother. Her soul becomes enriched with the interests and habits which keep us from feeling bored when we are alone and make one person a treasure to another." (N. M. Karamzin, Letters of a Russian Traveler, 1789-1790 p. 311)

The reform has borne its fruit in the child's position in society and its consequences in every other respect:

"Over time, the reformers' increased focus on families, children, and parental responsibility contributed to a growth in literacy among children, greater church and civic oversight of parents'

care and treatment of their children, strict expectations regarding grown children's obligations to their parents, and new self-understandings based on confessional definitions of Christianity. In these important ways the Reformation changed the way that European children interacted with and experienced the world." (Peter Matheson, Reformation Christianity, p.142)

"Evangelical religion—in both its Anglican and Nonconformist forms—propelled many Victorian social reforms. Evangelicals performed works of charity both as a moral obligation and as a means of bringing other people to Christ. They believed they could regenerate society by stamping out sin, and they tried to further that goal by getting rid of conditions that led people into despair, drunkenness, and crime. A new spirit of humanitarianism swept through religious thought: no longer focused on heavenly rewards, evangelicals spread their faith through works that improved life on earth.

Nineteenth-century humanitarian evangelicals abolished the slave trade, ended flogging in the army and navy, got rid of public hanging, strove to convert criminal justice from "punishment" to "reform," established schools, cleared slums, built decent housing for workers, abolished blood sports and protected animals from cruelty, worked steadily toward raising the age at which children could work full-time, founded refuges and orphanages, built schools for the mentally and physically disabled, and rethought the treatment of insanity. ...

Local groups established and funded a vast range of projects: animal shelters, public drinking fountains for horses, libraries, training schools, soup kitchens, farms for recovering alcoholics, isolation hospitals, seaside holiday homes for working girls, reformatories, residential homes for the blind. ...

As Sarah Ellis wrote in one of her bestselling advice manuals, "a lady may do almost anything from motives of charity or zeal."

Pocket guides for district visitors listed page after page of homes for disabled children, sailors' orphans, destitute needlewomen, female servants, aged gentlewomen, soldiers' families, and friendless girls. Each sponsoring organization explained how to get help for people who needed it. Through their charitable work, wo-

men acquired new skills: organization, administration, fundraising, accounting, writing, public speaking, counseling. They led prayer services, elected officers, and discovered that some social problems could be attacked only through legislation. The Charitable Organization Society was formed in 1869 as a network to connect religious and private charities." (Sally Mitchell, Daily Life in Victorian England)

French historian Alexis De Tocqueville noted the drastic difference between the Protestant and Catholic nations in their treatment of the poor, but he was confused because he did not see it as a consequence of the social maturation of the Protestant nations and the immaturity of the Catholics. In 1835 he submitted to the Royal Academic Society of Cherbourg a *"Memoir on Pauperism"*.

The experiment dealt with an interesting "paradox": *Why is there such a problem of "pauperism" in the nation of the greatest abundance in the world (England)?* In France, Spain and Portugal, he pointed out, all people are much poorer than in England, and the average Spaniard is poorer even compared to the English poor who lives at government expense. But in none of these poorer countries is so much importance given to the "slum problem" in the proportions that shake English society and English politics.

So if the change of the mentality of whole nations is possible, how can not be possible the change of the character of an individual?!

Every soul who, conscious of its need for reform, cry out to God: **"Create in me a clean heart, O God; and renew a right spirit within me."** (Psalm 51:10) will receive the answer of Heaven:

"Then the Spirit of the LORD will come upon you mightily, and you shall prophesy with them and **be changed into another man.**" (1 Samuel 10:6)

" I will make you clean from all your unclean ways and from all your false gods. I will give you a **new heart** and put a **new spirit** within you; I will take the heart of stone from your body and give you a heart of flesh. I will put my spirit in to you and make you conform to my statutes, keep my laws and live by them." (Ezekiel 36:25-27)

TEMPTATIONS OF THE 21ST CENTURY CAN OVERCOME ONLY INDIVIDUALS WHO POSSESS THE COURAGE OF THE 16TH CENTURY REFORMERS

As we could see from the analysis of developmental stages, the need for a proper child-raising far exceeds the need of a child to learn the rules of correct behavior that he can also respect as an unmatured person, out of a mere fear of authorities, or from a vain need for approval by others or other bad motives. That is why the effort of parents should be done in time and directed towards the maturation of a child's personality, through resistance to abuse the developmental abilities. To these developmental abilities a parent should immediately attach the sublime meaning of true love for oneself, for others and for mankind. If this effort is not invested, children, regardless of the accepted manners of decent behavior, will show in their first major life temptations all the destructive nature of the motives that hide behind their outwardly positive behavior.

Aware of the need for maturing of a child's personality, we realize that majority of today's children are not properly raised and that the proper raising of one's own child will require resisting the multitude of harmful influences.

Undisciplined children raise their children worse than they themselves were raised, and that is why every next generation is worse than the previous one. The escalation of corruption is resulting in an increasing role of the state, as it must now repress the consequences of general undiscipline in a repressive manner. Since people were not raised to restrain themselves, now the state has to do it by the fear of prosecution. The increasing meddling of the state in the life of the individual brings us back civilizationally to the level of the Middle Ages.

That's why our need for a proper upbringing of our own children can bring us into a position where parents of Western Europe of the 16th century found themselves when they realized that they are faced with the legacy of centuries-old neglected children.

Martin Luther wrote how Catholic "children are neglected and forsaken" because their parents do not even discipline them at home, nor consider their school education as obligatory:

> "Sermons very little edify children, who learn little thereby; it is more needful they be taught and well instructed in schools, and at home, and that they be heard and examined what they have learned; this way profits much; `tis very wearisome, but very necessary. The papists avoid such pains, so that their children are neglected and forsaken." (Martin Luther, Table Talk, CLXVI)

While home rearing was completely neglected, individuals have tried to make it up with disciplinary influence of religious schools. The monasteries were regarded as a place of character education, a sacred site of preparation for Heaven, but the Reformation produced sobering and gave the role of a monastery to the family and to its decisive role in child-raising.

The following saying was widespread at that time: **"The Hand That Rocks the Cradle Is the Hand That Rules the World"**

The feat of family life was considered a greater feat than monasticism.

Historian R.H. Bainton in his book *"Here I Stand"* (1994), writes that in the sixteenth century the home and marriage replaced the monastery as the route to Heaven and the source of training in Godliness.

> "But after his own wedding the emphasis shifted, and he began to portray marriage as a school for character. In this sense it displaces the monastery, which had been regarded by the Church as the training ground of virtue and the surest way to heaven. ... Family life is exacting. The head of the house has the lifelong worry over daily bread. The wife has the bearing of children. During pregnancy she suffers from dizziness, headache, nausea, toothache, and swelling of the legs." (Roland Herbert Bainton, Here I Stand: A Life of Martin Luther, p. 307)

The principle that a father is a priest of his own family has led to the takeover of key social responsibilities to the level of the families themselves.

> "The home was not a private world but an open example to all, the place to shape the virtues, character and values of the people. Through the family came education, help with the Church, neighbourliness, friendship and protection for the poor and those

in need. ... In marriage the husband was to provide for the welfare of his wife and family, protect them and rule them. He was to be firm but fair. The wife was not to be the servant of her husband but the "hausmutter" and to command great respect. There are several written warnings to men not to beat their wives for 'the two are one flesh and no man but a frantic furious wretch will beat himself'. Discipline based solely on praise was regarded with suspicion and a very harsh parent was preferred to one who was lenient and indulgent. Corporal punishment was favoured when needed and was to be administered by the father coolly and with calm exclamation and justification. However, corporal punishment should always be administered within a framework of a loving family. ... The Reformation changed family life in Europe dramatically." (J. A. P. Jones, Europe, 1500-1600, pp.76-78)

"Modern scholars at least since Max Weber have closely associated this concern for morals and discipline with the Protestant Reformation... But preoccupation with morals and discipline was a pervasive feature of the sixteenth and seventeenth centuries; in the minds of most thoughtful people an ordered life was the only free and secure life, and the consequences of anarchy always seemed more dreadful than those of tyranny. The same detailed instruction that physicians and "household experts" devoted to pregnancy and infant care, the moralists and educators of the age gave to the orderly rearing of children. Just as an unskilled midwife endangered the physical life of a child, so an uninformed and negligent parent or teacher was a deadly menace to the child's rational, moral, and Christian development. Erasmus summarized a universal sentiment with his famous insistence that "human beings are not born, but formed" (homines non nascuntur, sed finguntur).

The goal of parents and tutors was to fashion a person able to subject emotion to reason, subordinate selfish motive to altruistic purpose, and place the public good of family and fatherland above the private pleasure of the individual. While such self-control was believed to be within the power of a properly disciplined child, so benevolent a temperament was also considered to be the opposite of his natural disposition (despite a certain innate goodness). Hence, it was something that had to be inculcated diligently

> from infancy: at meals, where, children were fed in moderation and taught patience and deference; in dress, which was always to be clean, orderly, and understated, not designed to call attention or flatter; and at play, where children were forbidden the games [of private greed that] rascals play (chess, dicing, cards, and swimming the latter because of its purely individual and frivolous nature), and turned instead to exercises that built character and a spirit of teamwork, especially ball games, calisthenics, round dancing, running, songs, and Music.
>
> In conclusion, instead of being the tools by which church authority undermined the confidence of generations of children and transformed them into passive, diffident individuals certain only of their sins and weakness (as modern scholars have alleged), I would suggest that the catechisms of the sixteenth century may have had the reverse effect of casting doubt on traditional religious belief and institutions, both Protestant and Catholic, by making a generation of children all too confident of where truth lay in religion. The catechisms for children popular in the first half of the sixteenth century repeatedly scorn the errors and superstitions of traditional religion and make the anticlerical rhetoric of the 1520s a child's language." (Steven Ozment, When Fathers Ruled: Family Life in Reformation Europe, 135-141)

Civilization can not progress if its ideals are limited to the achievements and delusions of the ancestors, but it must constantly grow in the light of the truth that makes a man aware of the need for his own reform. Delusions that had held the world so long in the darkness of the Middle Ages had to be radically rejected.

> "Although the Reformation would come to extol the patriarchal family, its initial success lay in persuading a generation to abandon the faith of its fathers. Ezekiel 21:18 became a banner for Protestant preachers and catechists: "Do not walk in the statutes of your fathers, nor observe their ordinances, nor defile yourselves with their idols." The Nuremberg city secretary Lazarus Spengler, a key figure in the city's successful Lutheran reform, ridiculed childlike fidelity to parental (traditional) religion: "Christ has commanded us to honor our father and mother, not to trust and believe in them." These were not sentiments to make young peo-

> ple cower before their parents or any other authority; nor were they the beliefs of people who shirk responsibility and self-sacrifice. The Protestant catechism encouraged defiance and heroism as well as subservience. Like Luther's free yet bound Christian, the disciplined child was also to become a "lord over all." As the goal of parental discipline was free, internal self-control, not bare, external conformity, so the goal of education was true understanding, not rote learning." (Steven Ozment, When Fathers Ruled: Family Life in Reformation Europe, 135, 149)

Taking of the responsibility for one's own life and for the lives of one's children resulted in the exit of the Western civilization from the thousand years' darkness of the Middle Ages, and that taking of responsibility for raising of one's own child is becoming actual today in a corrupt environment of the 21st century. Raising of children at this time and in the existing environment requires the same willingness to resist delusions, as demonstrated by the Protestants of the 16th century. Therefore, the call of parenting represents an outstanding challenge and opportunity for the development and maturation of one's own personality through investment of efforts in development and maturation of child's personality.

However, if it seems to us that raising of children is an extremely great responsibility, it is not a reason to give up on it, but on the contrary. People who accept everything lightly are certainly not invited to this sacred vocation. Although not their conscious intention, they will by their easy-mindedness towards the issue of child-raising give a contribution to the formation of the worst possible generation of human beings in its history - the end-time generation that will neither have the will nor moral power to resist the acceptance of the mark of the Beast, but will renounce the principle of righteousness, either by consciously standing on the side of evil and receiving a mark of the Beast in the hand, either by unconquered weaknesses of the character be deceived in mind and receive the mark of the Beast in the forehead. If we understand the weight of conscientious parenting, it means that fulfilled is the first condition that we can raise sons and daughters who will overcome the temptations of this century and thus become sons and daughters of God.

The perfection of character of the children of the last generation children will not be an expression of mere cultural manners of caring parents, but an expression of awareness that such a difficult time is coming among people, that a high standard of their mature growing up will be the only possible way of their survival due to corrupted multitude and the last trials of man's choice between good and evil .

That as parents we can contribute to the proper development of a child's personality and his character, we understood through the analysis of the meaning of the parental responsibility in child-rearing.

And that this our observation is not a utopia, we are convinced by the analysis of historical reports about the fruits of proper upbringing of children during the highest civilizational prosperity of the human race. As the historical examples of the entire generation show, children can truly be raised to be independent and responsible personalities in their relation towards themselves, in relation to their neighbours and humankind. May God help us in this noble purpose. Amen.

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